"AMMI–MY PEOPLE"

WILLIAM J. SHOUP

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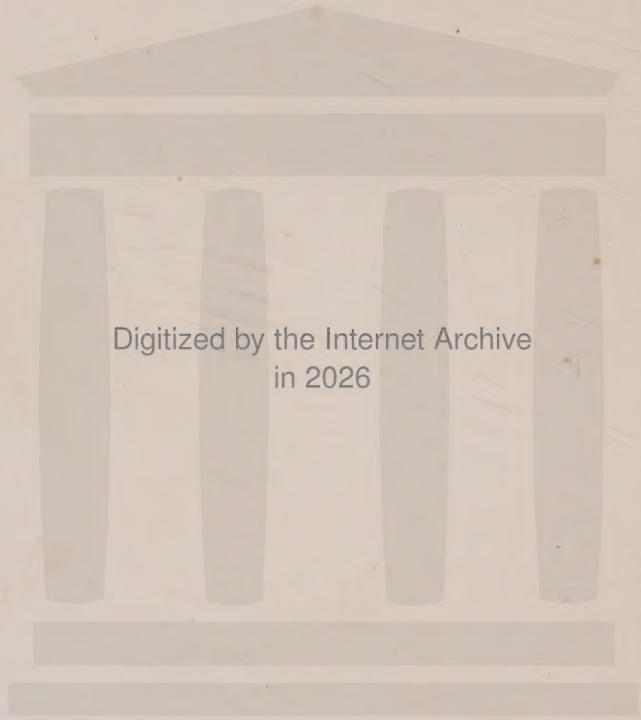

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"AMMI—MY PEOPLE"

CONTAINING

AN ELUCIDATION OF THE PRINCIPLES OF THE CHRISTIAN RELIGION, AS TAUGHT BY CHRIST AND HIS APOSTLES AND PRACTICED BY THE PEOPLE OF GOD IN ALL AGES.

BY

WILLIAM J. SHOUP

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PREFACE.

One thought—and that thought is to help others to think—is the motive in presenting this work to the reader. Realizing the blessings that have come from the help of others, and desiring, if possible, to pay, at least in part, the debt incurred, this means is sought by which to meet that end. While the desire is to be correctly understood, no special merit is claimed for the manner: the motive is all. From this the hope was born, and upon this it still lives. Believing that the highest aim in life is "to do good unto all men," and especially to the "Household of Faith,"—through this impulse the work goes forth upon its mission. What the harvest will be, He only knows who has the power to give the increase. If some can plant, it is the duty of others to water; should that be our part, all hopes will be realized. The rule in the onset was, "Truth with simplicity, at the sacrifice of all else." Realizing the opposition that always attends similar efforts, the task has been a severe one. Claiming malice toward none, but compromising nothing where truth is at stake, apologies are unnecessary.

Asking acceptation of the work only upon its merit, is thought to be fair to both sower and reaper. To examine in full the number of subjects treated, and still keep within certain bounds, demanded brevity; and for that reason thoroughness is not claimed. The object having been to follow the lead of the Spirit, rather than that of man, explains the absence of many quotations. The work is doctrinal, and for that reason it will have the harder fight to win. It is intended to be a defense of the Primi-

tive Faith of the people of God as taught and practiced by them in all places. Noting the tendency of religious bodies to neglect many things, the effort has been to impress the mind with that fact as forcibly as the ability at command would permit. The title of the work describes its field; yet the desire has been to sow with an open hand, even if some seeds should fall by the wayside or among thorns and rocks.

This work comes to you, reader, upon a mission of love and righteousness. Believing you will approve the object, it is further hoped that you will accept the method. It may not meet the mind upon the first thought; great truths seldom do. The object has not been to seek publicity by courting the sympathy of the flesh, but to guide the reader to the secrets of God's Word, wherein is its saving power. If notoriety had been the prize sought, another field would have been chosen. Your opinion may rebel, your religious creed may protest, yet neither is the standard by which we shall be weighed. The unchangeable Word of God is the scale in which the test must be made. And only so far as the contents are not found wanting in that test, is success claimed. It is not what is here said, nor what others have said, nor what you may say, but "what saith the Lord." Should our effort be the means of guiding but one to the fountain of truth, it will not have been made in vain.

The work is dedicated to The Cause of God and His People, in memory of the author's son, who, more than eight long years ago, passed over the Jordan of Death.

THE AUTHOR.

INTRODUCTION.

No CLASS of works have so hard a task to hold the mind as those that are dogmatical. The trend of religious thought at present seems to be more in eliminating doctrine than in heeding it. The result is a famine of faith. As soon as the nations become indifferent to doctrine, so soon will religion lose its saving power. To endeavor to impress this fact upon the minds of both old and young is the task we have here undertaken. The writer could have been content with reaching those within the scope of his voice only; but that which is written can and may reach many that the voice would not.

Books very often go where the minister can not go, and writings live on when the grave of the writer is forgotten. Thoughts written help others to think; and to train the mind rightly to think goes far in helping us to act; and in reading, the mind is more engaged in the thought than when in listening to the speaker. It sometimes happens that the personal presence of the speaker weakens the force of his words. It was said of Paul, "His bodily presence was weak, but his letters were weighty and powerful."[1]

We are so made that we will imitate. Imitation is one of our strongest propensities; and there could be no imitation without an example. The Divine Example was graven upon two tables of stone; this not only insured its unchangeableness, but its perpetuity as well. That those words were to remain, is evidenced by their having been written, and also by the material upon which they were

[1] 2 Cor. x, 10.

written. "That the world could not contain the books that might be written,"[2] beautifully emphasizes the Character around whom all truth gathers, and of Him of whom Moses and the prophets did write.

Much of the reading matter that finds its way into our homes is not of the best; the seeds of sin are often sown in the minds of our children through the products of the press. The pen is a power under which few men have felt secure. Should we not guard this weapon lest it be abused, and shield ourselves and our children from being abused by it? The home, the only city of refuge for our children, can not be too carefully guarded. But our children must have books to read,—a debt we as parents owe them until paid. A home without a Bible is but poorly furnished; yet it is equally true that many have some things in their homes they seldom use. A man and his library may be far apart. The fountain for knowledge lies within ourselves; the fountain of knowledge lies without, all but within our reach; but without some effort upon our part the space between that fountain and ourselves becomes wider.

The field so fertile in knowledge is full of tares, which, like Jonah's gourd, spring up in a night, but remain until the evening. Sin dispersed like pollen, destroys purity, mars peace, and deadens love. The hope of happiness is built upon character, character rests upon principle, and principle is heaven.

Truth in the abstract is easily told; mythology had reached that far, and yet the nations groped in darkness. Truth in the concrete is what the world needed then; it is what the world needs now. Not until truth was qualified, could men see the beatitudes of God; and not until God was manifest in the flesh, could this qualification be given. In the words and life of Jesus Christ the world has re-

[2] John xxi, 25.

ceived that qualification, full and complete; for it was said that "In Him dwelt the fullness of the Godhead bodily."[3]

To emphasize that perfection and elucidate its completeness; to show the simplicity and the unerring consistency, and to set forth in a comprehensive manner the practical doctrine of Christ and His people; to place within easy reach of all lovers of truth a combination of faith and practice that must characterize the people of God in all times and in all places; to show to the world, and prove to all generations, what the unchangeable God requires at their hands, to endeavor, if possible, to be chargeable to no one; to be the means of placing within the homes of the people of God, and also in the homes of their children and friends, a companion with the truth, and in defense of the truth; to try, by the power of the Spirit, to leave no ground upon which to build an excuse, but by gentle words and earnest pleadings win them to Christ; and to help those who are young in the ministry, and who, by reason of limited time and some with limited means, have not the opportunity to apply themselves as they wish, —such, in these papers, is our strong desire and earnest hope.

We are not all situated alike; we do not all have like opportunities, and we are not all gifted alike; but in this one thing we may all be alike,—we should always endeavor to use well that which we have. Should any be strong, let him not forget that he is also weak. If any are weak, let him remember that he can be made strong; always bearing in mind that to help those who can not help themselves is divine.

To those who were strong our Lord gave but little; to those who were weak He gave much. The time is short, the day is far spent; soon—yea, very soon—we shall all need some one to help us to stand; and as we shall never

[3] Col. ii, 9.

pass this way again, what good we can do, should be done Now.

To you, my beloved brethren, in that high and holy calling; to you, dear children, who are always dear to our hearts; and to you kind friend, wherever found, is this witness of the truth sent, hoping, trusting, believing, and praying that, by the grace of God and the comfort of the Holy Spirit, it may be a light in time of darkness, a help in time of need, a comfort in sorrow, a solace in trouble, a companion in sickness, a savior in life.

Should this, its blessed mission, be accomplished, then will the author give God the praise, and all the redeemed cry aloud, saying, "Not unto us, O Lord, not unto us, but unto Thy name give glory!" AUTHOR.

CLASSIFICATION.

CREATION has ever been divided into two parts, or classes,—organic and inorganic; living and dead. Mankind shares alike in this division,—the people of God and the people not of God; or, in other words, the righteous and the unrighteous. In the beginning this line of distinction was established in the two sons of Adam, Cain and Abel.

The act which drew this line of separation may be seen in their different manners of worship. By what influence or impulse these two brothers were moved can only be known from what they did. Thoughts are the basis of action; action demonstrates character; character is the real man, the man without the mask.

These men were real; each acting for himself, each independent of the other. The spirit of worship was in them, nor did it rest until a demonstration made it manifest. The same spirit of worship remains in mankind the world over; nor is it far removed from what it was when these two brothers presented their offerings; seeing that the spirit and basis of all true worship is built upon sacrifice. And here on the altar of Cain and Abel it lay—a token and symbol of all that was to follow. Each took of what he had; of that which, when laid upon the altar, was his no more. It belonged to him to whom it was offered, whilst he who offered it sustained a loss in the like proportion as he who received it was enriched.

Upon this pivot the entire worship of the world, in all dispensations and in all places, has turned, and is turning. So important is this that we should give it our serious attention; for a worship that has not the principle of sac-

rifice upon which to rest is not akin to heaven. It then follows, as an established principle, that the service is only worth the price of the sacrifice. This was the balance in which the brothers' offerings were weighed. And was it not just? It was, from the standpoint of wisdom, and that is God's point of view. Wisdom accepts the one, and rejects the other. How full of meaning those offerings were, those brothers did not know; but God knew, and we can now know.

The offering of the first-born was earthly, *dead*—the natural man and natural offering; hence worth nothing for sacrifice. It was dead, and a dead sacrifice has no merit. Thus points the index finger of Jehovah through all time, telling with unerring certainty that the first-born is earthly, and can not be accepted. Do we now see why God accepted the offering of Abel? Blood, the emblem of life, was there; and, more than that, the *second born* had offered it. The shadow of Abel's offering reaches to the cross; the cross reflects the offering of Abel. Well says the Scripture, in speaking of the offering of Abel, "Though he be dead, yet he speaketh."[1]

Nor is this all we gather from this lesson. In jealous rage Cain slays his brother. In scorn and derision the Jews crucify Christ. Here can be seen the unchangeable decree of the infinite God, who ordained redemption through blood. In Cain we have the fruit of the first man, Adam, "who was made a living soul." In Abel we have the type of the second man, Christ, who was made a quickening Spirit. Throughout the Adamic period, or antediluvian world, the line drawn between the lives of these two brothers marked the destiny of that people. This line of distinction was established upon righteousness, and must stand if man is to live; nor has the standard ever changed. On one side were the sons of God; on the other side stood the sons of men. Wisdom drew that line, and it was

[1] Heb. xi, 4.

rightly drawn. Wisdom still places the line of separation there, when she is allowed to speak. Men have written much about whom these sons of God were. Some are inclined to think that they were the offspring of fallen angels cohabiting with women. The fallacy of this position is revealed upon the surface. The offspring of *fallen* angels could in no sense be called the sons of God; and holy angels would not commit such an act. The Scriptures term no men the sons of God but those who strive to maintain the purity of His law. And this will make men the sons of God in all nations and in all places. Nothing else will; whatever else we may have, or seem to have, if this principle be lacking, God has no part in it; and when God has no part in a thing, it is not far removed from death.

In that period of the world's history there was no written law. The power or force that prompted men to do right must have lain within themselves, the mind and conscience bending toward that which was right, upon the rule of adhesion to original design. Nor is this but a natural result in a creation where law reigns. Though man was made of the earth, and had sinned, yet withal he was in possession of a principle akin to his Maker, which sin, be it ever so sinful, can never destroy. This faculty in man was then, and is yet, the mirror through which God's attributes can be seen, but only when the mirror is properly adjusted. The adjusting power lies within the conscience; and in the absence of a better light, conscience is supreme. This is the highest power vested in man, and necessity demands it, in order to establish a correspondence, or communication, with God.

Nothing could more fully illustrate, or more plainly demonstrate, this affinity than the principle that is now called "wireless telegraphy." How plain it is to every mind, when seriously considered, that "there is nothing new under the sun."[2] This power in man alone gives him

[2] Eccl. 1, 9.

the supremacy over the other parts of creation. Destroy this, and man can no more comprehend his Maker than does the oak or the horse.

Nor is power or efficiency of value, only when properly adjusted. The instrument intended to send a message perplexes and confounds its owner unless the currents are connected. So with man, the possession of this faculty, without the benefit of its use, puts him to still more unrest, like fermenting matter that has no vent.

The ages and conditions through which the world has passed, more than proves this position. Worldly wise men in all ages have spent unmeasured time and means trying to adjust the focus of this instrument so as to reflect God. They have sent their philosophical chariots to the skies; thither have they gone, ruminating amidst planets and Pleiades. They have traversed the path of the sun, moon, and stars, and measured their bounds; they have carried their labors deep in the earth; but have returned with no voice from the other shore. They had the instrument, but could not comprehend its use. Not that there was chaos in the firmament, or discord in the earth. Not so; in either field there was order; and to them, as well as to us, order meant law, and law there meant God. This knowledge to them was the more confounding, and all their efforts to seek light along those lines but made the darkness deeper. Nevertheless men were not all so blind. Throughout the passing years of time the world has never been without some one to bear testimony to his Creator. Nor will it ever be otherwise. Enoch walked with God, and God took him. The law of intuition, or, in other words, giving heed to the voice of conscience, will always put men in communication with God, when they are pure.

The beautiful property of this eternal instrument is the faculty of purifying itself when given the proper field for exercise. So boundless is this power that all creation responds to it. It was the concluding decree from the

mouth of Jehovah, that the bearing seed, or seed-bearing power, was in every plant, tree, and creature that was made. The application of that power was designed to keep the species pure, and not until man, by his ingenious inventions, broke that law, did any hybrids come forth. But no law can be broken without paying the penalty; and this is why vengeance cries out, while barrenness answers to justice.

By that law which maintains purity were people in the antediluvian world called the people of God, or sons of God. Had that law been kept, there would have been no need of a flood. The normal state of mind and conscience seeks fellowship with its origin,—an unchangeable law in creation. Sin and wickedness have never yet reached so deep as to dethrone the decree of God. The law of conformity to type stands secure.

In the lowest forms of life there is an ever-present force or power directing, guiding, controlling every particle of matter which goes to make up the various organisms of which creation is composed, from the embryo to the mature state. It is all but impossible to study this boundless field with a clear conscience, and keep from saying, with David of old, "How beautiful are Thy works, O Lord! In wisdom hast Thou made them all."[3] As long as the sons of God maintained purity, that dispensation lasted. When purity was lost, man's conscience was no longer a guide.

The secret of the destruction of that world lay in their unlawful marriages. It is said of them, "The sons of God married the daughters of the sons of men."[4] It is evidenced from the progeny of this union, law had been broken. No longer conforming to type, giants were the offspring. This was their sin, for sin is transgression of law. In this they had corrupted God's "way upon the earth." "And God looked down upon the earth, and, be-

[3] Psalm xcii, 5. [4] Gen. vi, 2.

hold it was corrupt, for all flesh had corrupted His way upon the earth."[5] Instead of a pure mind and conscience, "the imagination of man's heart was evil continually." These unlawful marriages were a blow to all that was sacred on earth; they destroyed the purity of the family; they were founded upon unholy indulgence and fleshly lusts. By these unions an impure fountain obtained, which could at the best send forth a corrupt stream.

Though wickedness filled the earth to such an extent that the Creator was moved to destroy man from off the face of it, there was yet a remnant to be found that had kept themselves pure,—Noah and his family. There is a significance surrounding this history which demands our attention. Nothing can so fitly represent heaven as the family. Regarding the salvation of this family, Jehovah was provoked to wash the world of sin. The result was the purity of mankind upon the earth, which, after it had been cleansed from sin, was represented in the condition of the family.

The mingling of sin in the covenant of marriage was the means that brought the end, and the end was death. Out of this baptism of water came a clean earth and a clean family. As they had preserved the purity of the family, the eight souls in Noah's household were recognized as God's people. They were pure because they had kept God's way, which is the only way in which any people can remain pure.

The reader is asked to note this point carefully: "The people of God" shall be the watchword throughout this paper. During the Noachian period the nations again became corrupt; wickedness again destroyed the purity of the family; and with that gone, nothing was left upon which to build righteousness. The Tower of Babel stands in history as a witness of that people's unholy ambition. Again judgment falls, and man reaps the harvest of his folly.

[5] Gen. vi, 5.

Reader, tarry with us a moment while we view in serious meditation this scene of confusion. Can we not gather a wholesome lesson from the failings of others? In the picture before us we not only see a turning from God, but a rebelling against His laws. Man originally created in the image of his Maker, is not only satisfied with sin and depravity, but defies his Maker's power. How exceeding sinful sin is!

Looking toward the west, we see a cloud rising; it is coming nearer to us; we can see the lightning flashing and hear the thunders roll; the earth begins to tremble; louder and louder the crashing forces roar! How full of meaning is this scene to those who witness it! Is not this like the day when, in His holy indignation, the Lord purged the world of sin? The cloud has passed; the setting sun breaks forth upon the falling rain, and, lo, the bow in the heaven is seen,—the everlasting witness to the truth of God's word to man, a lasting promise to all generations, a fitting symbol of God's endless love. And thus man journeys from Babel suffering confusion as the result of folly. So impressive is this scene that much more could be gathered from it.

But we turn, and looking toward Canaan—the land of which so much is spoken in the Scriptures—we see a people that had not opposed God. Here is Abraham, who is called the Father of the Faithful; and Sarah, his wife, the Mother of Nations; and Lot, the nephew of Abraham. "Now, the Lord said unto Abraham, Get thee out of thine own country and from thine own kindred, and from thy father's house, unto a land that I will show you." Here are God and man on terms of peace. "So Abraham departed, and Lot went with him." Not long after this removal of Abraham from his father's house, through a business transaction, Abraham and Lot became separated; Lot journeying toward Sodom, pitching his tent in the cities

of the plains, Abraham dwelling still in the land of Canaan.

Here again we find a people standing for purity and peace built upon equity; and these are the people of God. For this, Abraham receives blessings and promises at which the world will yet tremble when fulfilled. Lot's close proximity to Sodom brought him trouble. Sin is a bad neighbor at best, though never so bad as when trying to be good. It is hard to neighbor with sin and keep the family clean. In this Lot failed. His daughters married men of Sodom. The city grew so grossly wicked, that God resolved to destroy it with fire. Angels are sent upon the mission. They tarry with Abraham for a meal, and inform him of their business. The news touches the heart of Abraham. Behold the patriot of God pleading for mercy! Behold, again, an indulgent God on the other side, mercy bending to mercy's plea! In this intercession Abraham approaches Divinity, and God in sympathy draws nigh to humanity. Finally Abraham exhausts his plea, as God had exhausted His mercy. Sentence is passed; execution is stayed for the night. The angels arrive at Sodom. Lot meets them at the gate of the city. By strong persuasion he prevails upon them to pass the night with him. Reluctantly they consent. The night draws on apace; the darkness of death and doom falls over the accursed people and their city. Alas! how little did this people know the hour of judgment was so near!

> "The night brings no remorse for sin,
> But onward still the currents sweep,
> And ere the rising of the sun
> The city lay in ashes deep."

So wicked were the men of that city, so bent upon unholy desires, the promptings of which lead them to intrude upon Lot and his guests! In vain does Lot plead with them to refrain from violence, promising them his two virgin daughters as a gift to appease their beastly

licentiousness. At this the messengers of God rebel, and, pulling Lot into the house, close the door. May it not be asked, "Where had the sacredness of the family gone in Sodom?" Some of Lot's daughters had already married wicked men of that city, and perished with it.

The history of God's people proves most clearly that the act of intermarrying with other nations has been a most fruitful source of weakening their power. So closely was this principle guarded in the law given to the chosen people, that to break it was to suffer for it. When the time had arrived for God to choose a people for His purpose, He gave them a command forbidding such intermarriage. The morning cometh, the furnace of heaven is in readiness; tired in body only, the people of Sodom are wrapped in sleep; how near the sleep of death the morning proves. The messengers awaken Lot and his two daughters, with the mother, hurrying them out of the city, and urging them to escape for their lives. Glad of the chance to flee from death, the four forsake their home. The mother looks back, and becomes a pillar of salt for her disobedience. Death always fascinates before it kills.

May it not have been the ties of flesh that caused this mother to look back, heeding not the command of God? Had sin overcome this mother of the daughters of Moab that she was deaf to the words of Heaven? Our Lord Himself recalls the scene, and as a kindly warning says, "Remember Lot's wife."[6] The giving away to fleshly lusts has ever been the besetting sin of God's people. Upon this point there have been more failures than upon any other,—forgetting that to overcome self is to overcome the world.

The history of this father and his two daughters we leave, after noticing another point, viz.: Ruth the Moabitess appears after many years in the pages of the sacred writings in which she plays a most prominent part in the history of the Jewish people. Becoming the wife

[6] Luke xvii, 32.

of Boaz, she was the mother of Jesse, who was the father of David of the tribe of Judea, from which our Lord sprang. Thus proving that God is ever watching to remember those who obey Him.

From Abraham, the covenant was ratified in Isaac his son. When Abraham was old and near the end of his life, he was greatly concerned in the matter as to whom Isaac, his son, should take for a wife. Nor did he give his mind rest until he had obtained an oath from his most faithful servant that he would go to the house of Nahor, the brother of Abraham, and there procure for Isaac a wife. That Isaac should not marry a Canaanite was well settled in the mind of Abraham. Nothing could have been more detrimental to the furtherance of God's cause or purpose than for Isaac to marry a foreign woman. How much, how very much depends upon whom we take for a wife, and equally as much depends upon whom we take for a husband! The history of the world has proven this, and the world is proving it over and over again.

Rebecca becomes the wife of Isaac. Though, to us, their courtship may seem somewhat rude, it was nevertheless pure, and the parties were honest; and when these two principles are present, all else is but formal. When these are lacking, formality is but a mask to hide guilt. To this union were born twin brothers, Jacob and Esau. In this family is laid again the foundation for two classes of people. And not only this, but another significant thing is that the younger supplants the older; emphasizing again the fact that God can not use the Adamic nature, or the first man. Jacob obtains the blessing from his father, Isaac.

The time had now arrived for Jacob to take unto himself a wife. Isaac, with the same precaution as his father, Abraham, denies Jacob the right to marry a Canaanite woman. To the house of Laban, his mother's brother, Jacob must go for a wife. Our purpose is to show to the

reader the watchful care these men of God exercised in guarding the family. It is worthy of our notice, also, the time at which they began to do so. By and by Jacob returns from the house of Laban with Leah and Rachel, the two daughters of Laban. From these two marriages spring the twelve sons of Jacob, or the twelve tribes of the children of Israel. A people of God, having been made the offspring of pure ancestors, Jehovah well knew that hereditary traits are hard to erase.

Under the watchful care of their Creator, these people greatly multiplied and prospered, until the nations became jealous of them. Balak, a certain king, being desirous to have this people cursed, sends Balaam, a prophet of God, to accomplish his ends, which result in utter failure; for who can curse what God has blessed? The prophet Balaam having forfeited his calling of God through covetousness, now turns against Israel; and ere he departed from Balak, suggests a most cunning device by which to weaken Israel's power; and this was by courting the favor of God's people so that intermarrying would be practiced between the two nations. God had given his people a law previous to this, forbidding them to marry among other nations. Into this snare—for snare it was—Israel went. Judgment falls upon them, and rests not until their strange wives are put away. Here again Heaven declares for the purity of the family, in order that His people may remain pure. Throughout the Sinaitic covenant, it was the decree of Heaven that the purity of the family should be closely guarded. The success of the people of God always did, and always will, rest upon this basis. Not until Solomon had taken unto himself strange wives did he err from the counsels of Heaven. After this he was overcome by sympathy for these wives, and, leaving the true worship, began the worship of idols.

From this we learn that strange wives are more than a match for wisdom. It is not easy to say what other

affiliation Solomon might have entered into that would have proven so dangerous as this. In the special gift of wisdom as becomes a king, Solomon had no peer. He showed himself to be wise in asking for wisdom. But what profit can come from a gift when abused, or from opportunity, if not timely seized? Alas! many get wisdom too late.

We have passed briefly over some of the failures of peoples and nations, and pointed out in a short way their happiness when purity was maintained, as also their ruin and destruction when sin and corruption laid hold upon them, as related in the sacred narrative, down to the time when the people of God were represented in the twelve sons of Jacob. The importance of our heeding the lessons of the past is emphasized in the following words: "The things that were written aforehand were written for our learning."[7] The index finger of the past points with unerring certainty to the present and future; and that people or nation who heeds it not, will as surely suffer as those heedless ones who are recorded in history's pages.

If by words or means I can awaken the people of God to weigh the responsibility resting upon them in the careful guarding of their homes and children, I shall feel that I have not lived in vain. It is to be feared that our homes are too much neglected. Our fathers and mothers in the past were more concerned in this matter than are those of the present day. When we stop to consider how many times temptations, which beset our children on every hand, have multiplied since some of us passed their way; how closely sin, with all that is sinful, is pressing to our homes, —does it seem strange that warnings should be multiplied? Would our hands be free if we fail to give the alarm?

Nor did this concern for the children escape the watchful eye of Jehovah. How tenderly He speaks of the Father of the Faithful concerning this righteous charge!—

[7] Rom. xv, 4.

"For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which He has spoken."[8] What implicit confidence Abraham's God had in Him! As also let us remember the unshaken confidence Abraham had in God. He who believes and loves God will receive belief and love from God in return. It is further to be noticed, that the keeping the family relation pure was the opening way through which the Lord could make good His promises to Abraham. Again, it is implied in the language quoted, that a breach here would in all probability have deprived Abraham of receiving the promise which God had made to him. For had Abraham failed in taking care of what he had, it would have been sheer waste to have given him more. Does God require less at our hands now? Let us beware lest we vainly attempt to shield ourselves behind a false love for our families, and throw the mantle of indulgence over sin!

The apostles suffered not this charge to pass unnoticed. Looking forward to the closing scenes of the Gentile reign, they draw a most alarming picture of the condition existing at that time. There is no doubt that much of which they speak is present in the world now; but God forbid that such things should obtain in the homes and families of His people! The social problem lies at the base of all true righteousness. From the family, the fountain, flows the stream which turns the wheels of Church and State. No man is independent of the Divine decree, but is as clay in the hands of the potter. Yet how much depends upon the kind of clay, is often too lightly considered. The fewest of men in all stations of life have succeeded without the foundation having been laid under parental influence or similar surroundings. Under the conditions which meet us in life's struggles we need the power and

[8] Gen. xviii, 19.

force of manhood and womanhood at every turn. The longer we live, and the more real life becomes, the more still do we feel the weight of this demand. In no relation in life is this demand so forcibly pressed as in the covenant of marriage. Nothing is so divinely sacred in timely things as this bond; nor is there any institution so basely abused. It needs only be affirmed that no society can be pure unless the marriage covenant be respected. No nation can long exert an influence for good when her social relations become corrupted. No Church organization has any power for righteousness so long as her members are unclean. The importance of this is strongly urged in the apostle's letter to the Church at Corinth. Judging from the tenor of his first Epistle, fifth chapter, the family relations at Corinth were at a very low standard. Complex indeed must it have been for one to "have his father's wife." From this state of things the material of which the congregation at Corinth was composed was most varied; in many respects, not unlike much that we find around us to-day.

From the language of the Epistle the congregation at Corinth were Jews. His words are: "And such fornication as is not so much as named among the Gentiles."[9] The practice of the Jewish people at this time in regard to matrimonial relations admitted of a plurality of wives, with other customs which had obtained among them, entirely at variance with the doctrine of both the law and the Gospel. To wean them from a long established usage was no small task for the apostle. Long and hard did he labor with them before the desired end was accomplished. In regard to the act of fornication he gave them counsel as to what remedy should be applied in order to purify the congregation: "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, put away from among

[9] 1 Cor. v, 1.

yourselves that wicked person." Here the apostle takes a stand for purity in the congregation. This brings us again to the universal law which runs throughout the whole of God's institutions—a power lying within every organism to purify itself. When that power is exercised the organism lives, and not only lives, but is pure. "Therefore put away from among yourselves that wicked person."[10] To many this Scripture has a meaning somewhat mysterious. By some it is thought the apostle here means only, that such should be disfellowshiped from the congregation, and that no further bonds should be placed upon them. Others there are who hold that the congregation has the power to place a bond between husband and wife, father and son, mother and daughter, etc., that would separate the one from the other in the family social. That this problem is somewhat complex can be observed by watching the attention that has been given it.

There are three ways of dealing with such questions. The first is to be at continual unrest as to their meaning. The second is, not to regard them at all. The third is to endeavor to ascertain the true meaning, and then apply it. To be always in doubt as to a remedy for a disease, or to pay no heed to its destroying power, will alike prove destructive. That the religious bodies of the world have become indifferent toward ascertaining a remedy by which they might purify their organizations, may be accounted for from a lack of power to apply it. The inevitable result must be *death,* sooner or later. This course of procedure stands in open violation of law in the most primary sense. When any *body,* be it individual, religious, or political, becomes infected with disease, to that extent its power is limited, and death follows.

Further, there can be no more necessary field wherein to apply this law than in the Church, the greatest power for righteousness the world knows. The Word of God is of

[10] 1 Cor. v, 13.

such a discerning nature that its power can not be measured. In guiding the purity of the family, it furnishes material for building the Church; but should this material at any time become infected by impurity, the fullness of God's law provides a means by which the Church may remove the impurity. Could anything be more consistent than that this power, exercised by the Church, should in turn reach the family? This leads us to the problem of discerning what the apostle meant in the language referred to.

That such a one as should be found guilty of fornication should be deposed of his membership, is easily understood by those who believe in applying law. In the tenth verse of the fifth chapter of First Corinthians we read: "Yet not altogether fornicators of this world, for then we must need go out of the world."[11] Then in the eleventh verse, "But now I have written unto you not to keep company, if any man that be called a brother be a fornicator; with such an one no not to eat."[12]

Here are two conclusions drawn: the first, to avoid coming in contact, or keeping company, with a man that is called a fornicator, is a moral impossibility, so long as the world is as it now is, and God's people are in the world. The second conclusion is: With any brother (or member) who is guilty of such gross crime, God's people are not to eat. Here the apostle is placing stress upon the point he intends to make when he comes into their presence. If, in the first place, he meant social relation—and he could mean none other, for that is the only relation that the people of God sustain to the world—he as surely refers to a social relation when it comes to a brother. What he affirms on the one side of the question, he as firmly denies on the other. We conclude then, the apostle has reference to the social meal, and not the sacramental. The placing of this ban, or strenuous withdrawal from such sinners,

[11] 1 Cor. v, 10. [12] 1 Cor. v, 11.

is known as *avoidance* among the people of God. The reasonableness of this extreme measure will appear quite consistent when we consider the power for purity contained in it.

The right of the Church to exercise this power is based upon the principle of protecting the innocent. When the indulgence in sin has gone to that extent that the body becomes defiled, reason and law demand that a line be drawn. The relations of the family are too sacred to be continually imposed upon by such extremes. Whilst the family has been given a law by which to prepare individuals for God's building, it of necessity becomes the right of the Church to protect the individual. Nor can this be denied when we examine the methods by which God ordained that His people should be kept pure under the Mosaic covenant. However exterior and outward the law may seem to us, it nevertheless contained the means by which the people were kept pure bodily; and in every case where there was any pollution a separation was ordered. It may be said, "That was the natural, but we are under the spiritual." Very true; but does not God always take the material in order to convey the meaning intended through the spiritual? In order to demonstrate the spiritual, we use the natural to apply the meaning.

Again, any means that will keep the body of Christ pure will also keep the family pure. Institutions that are alike sacred must be alike guarded. This law is universal. Our present surroundings demand a still further investigation of the relation existing between the Church and the family. The Scriptures being a perfect law by which men can be governed, necessity demands a most careful examination of them in order that they be properly understood.

In the seventh chapter of First Corinthians the apostle treats at length the subject of marriage and the conditions in which many persons find themselves while under that

covenant. Having given directions by which the most serious breach of the bond could be adjusted, he proceeds to treat of some minor irregularities that often occur, in order that the people of God may not be at a loss to obtain purity around the communion table; a matter of much more importance than is often considered. First, the apostle admonishes that it is not good for companions in marriage to separate. But if either choose to depart, and that be the only choice in the matter, let them depart. "A brother or sister is not bound in such cases."[13] This latitude can only apply in cases where either of the parties are unbelievers. Not so where both are members of the body of Christ; for no part of Christ's body can consistently be separated. The law of purity can only separate purity from impurity. If impurity has obtained, then it is the duty of the Church to apply the law. After which a separation could be granted and not do violence to law. "What concord has light with darkness?"[14]

This brings us to the fourteenth verse of the same chapter, in which the apostle refers to a relation existing in the Church at Corinth which sets a new problem before us. In stating it, he uses the following language: "For the unbelieving husband is sanctified by the [believing] wife, and the unbelieving wife is sanctified by the [believing] husband: else were your children unclean; but now are they holy."[15] What the meaning of this Scripture is, very many are at a loss to know. It has been, and still is, an unsolved problem in the minds of those who have undertaken to write upon it. One thing is evident, and that beyond dispute, that the apostle is dealing with things pertaining to the family, the marriage covenant, and the relation which the Church bears to the same.

While following the connections through the Scriptures relative to our subject, this quotation crosses our path, and we can not consistently pass until we find a solu-

[13] 1 Cor. vii, 15. [14] 2 Cor. vi, 14. [15] 1 Cor. vii, 14.

tion. In building a congregation of God's people at Corinth, Paul did not find things made ready to his hand. The material that was there had to be used, and Paul could use that only which lay within his reach. Whilst there was zeal manifested, there was a lack of the proper application of it. There was division and contention among them. They could not agree as to their choice of teachers, and there was much discord in their lawing with one another; and yet boasting of their wisdom. Paul, in replying to them, declares that, while you are in contention, while you are lawing with one another, while you are blind to your family relations, your boasted wisdom is for naught; and "Ye are carnal and walk as men."[16] Yet, with all this, they still wanted to accept the Gospel; for indeed it must have been hard to resist the reasoning of this man of God in defense of his Lord.

Having noticed in brief some of the things in which the Church at Corinth was entangled, we now turn to the point at issue. Some there were, being husbands, who became members of the Church at Corinth, their wives remaining still in unbelief; wives were received into fellowship, and their husbands were not. Out of this state of things springs a relation unlike anything found in the records of truth. It stands alone, and not only alone, but in direct opposition to everything contained in law or grace. Under the law they were forbidden to marry a wife who was not an Israelite, the seed of Abraham. All children born of this seed were members of the Jewish Church by birthright; this was the order of that law. This was but a natural result, for the reason that the entire covenant under which that Church lived was founded upon natural sacrifices, and could point no further than death. Notwithstanding the imperfections of that law, it contained the principle of consistency. Like subjects produce like offsprings. Thus far our path is clear. Howbeit a new

[16] 1 Cor. iii, 3.

covenant meets those Jews at Corinth, and Paul as well. When we remember there had been nothing spoken or written upon this point in the new order of things under grace, the question at issue becomes the more complex. Let us notice the condition closely which gave rise to the Scripture under consideration.

Nothing in nature or grace represents things so directly opposed one to the other, and yet joined together. A union of two subjects belonging to the same kingdom is law and harmony. But our finding here is directly the opposite. One is of light, the other of darkness; one of time, the other of eternity; one of peace, the other of confusion; one of heaven, the other of earth; and still so joined together as to be *one*. Need we wonder the apostle engages his mind with the subject? Nor is it to be thought strange that it has been so little understood in the minds of men. It has no counterpart in revelation. Similarity of parts and equality of subjects, has been the watchword. Conformity to type has been the law in every kingdom. What, then, shall this offspring be likened unto? A product of two subjects so far separated in type would, of necessity, make a breach in the law; and when law is broken, confusion reigns. This is not the order of God's house, and should not be the order of His people. At one time in the history of the children of Israel the law concerning foreign marriage had been broken. This breach was made when they took them wives from the land of Ashdod. The result was, their children's language was divided. Half of their language was in the tongue of Canaan, and half in the tongue of Ashdod. Here is a literal solution of our question from a natural standpoint. Those who transgress law must suffer; there was no exception in this case.

It may be in place to note here, at that time it was said that, should "the fathers eat sour grapes it would set the children's teeth on edge." The meaning was, the ef-

fect of sin would be noticeable upon the children, and here is the proof. Furthermore, at that time judgment followed closely upon the steps of the transgressor; but this is the day of grace, though not without law. Again, we must remember the time has come "when judgment must begin at the house of God," and judgment is the only principle that will sustain law. Should judgment fall upon the subjects, being so unlike yet joined into one body, the result, according to law and reason, would make the children unclean, upon the most natural of causes. Thus it will be seen, by sustaining law through a process of reasoning we arrive at the same conclusion as did the apostle,—the offspring being unclean. When we set ourselves the task of interpreting the Scriptures by giving heed to harmony of principle, we need have no fears as to the correctness of our conclusions. When the voice of nature and the voice of law are kept in harmony, their echo is the sound which leads the way to the spiritual. When men and mankind cease to abuse nature and nature's laws, then, and only then, will they be permitted to behold and enjoy the spiritual. "For if ye have not been faithful in that which is another man's, who will give you that which is your own?"[17] But for one thing, the children of parents who are not subjects of the same kingdom would be unclean. This is the sum of the apostle's reasoning, and the law of God proves him to be correct. Nevertheless marriage is honorable, and God has sanctified that covenant. Whilst God does not force mankind to serve Him, He does not permit the doings of one to be chargeable to the other. Hence in order to establish peace and free-will service, He does, by the apostle, annul the natural result of law by giving the power of sanctifying influence unto His people.

Here, again, we find the power to preserve purity upon the earth vested in the people of God. For this cause "the

[17] Luke xvi, 12.

unbelieving wife is sanctified by the husband, and the unbelieving husband is sanctified by the wife."[18] Let it be understood, however, this sanctifying influence can reach no further than to affect the condition of the offspring. The unbelieving wife and the unbelieving husband are still in an unsanctified condition before God, and must become believers and doers of God's Word before they are free from uncleanness in sin. How infinitely wise and good are the ways of the Creator! How indulgent and forbearing, always adapting His demands within the bounds of our ability to perform!

Seeing that the union of two subjects so far separated can, at the best, present a relation which in a great degree is complex, hence, in order to be consistent and maintain law, the apostle concludes the matter most harmoniously, in the following words. "The wife is bound by the law, as long as her husband liveth; but if her husband be dead, she is at liberty to marry whomsoever she will, *only in the Lord.*"[19] Here is a most plausible solution of the matter, and one which involves no complexity whatever. Let the sister who becomes a widow by the death of her husband (not a widow by the decree of the court—such widows and widowers are becoming too numerous for purity to have place), marry if she so desires; but let her marry a brother. This is law and order as well as Gospel; and this is the proper way to maintain purity upon the earth.

The question has been asked, "Does this command include those who have never been married?" The answer is, the language applies to all the members of the body of Christ; there can not be two laws to govern the same people upon the same thing. Herein is the simplicity and harmony in the law of God and His people. If we admit nature to speak in behalf of law, her answer is, the surest way to destroy purity is to hybridise the seed. It could be here said once more, "Doth not even nature itself teach

[18] 1 Cor. vii, 14. [19] 1 Cor. vii, 39.

you?" Nor is this all when we consider that the law which God gave to the house of Israel, in relation to our subject, proved its claim to the letter when obeyed. The captivity in Babylon forever cured that people of two things,—intermarriage among other nations, and idolatrous worship. Again the Scriptures sustain our position. By no other means could this people sustain their race distinction,—scattered throughout all nations, persecuted without restraint, mingling in almost all the pursuits of life in their many years of wandering, and yet holding their individuality of type.

The Allwise God has decreed that, until the Gentile's time be fulfilled, this people shall remain without priest or altar. But in His own due time He will gather them again, and that gathering will be most glorious. More than this, they are to retain their tribal relations so perfectly that each shall possess his own portion as of old. Jehovah's hand, and every other hand, has been against them; still the fact remains, they have guarded well their race. And by no other means could this have been done but by adhering to the law, "Ye shall not take unto yourselves strange wives."[20] We need only consider the workings of God with this people to be assured of the correctness of the position taken in this paper. To all who fear God, and love His ways, this should be a wholesome lesson. What could be more corrupt among the Gentile people at this time than their disrespect for the marriage covenant as a nation? Even the religious world is honeycombed with such disrespect. And are not the families of God's people showing the effect of this unholy influence which surrounds them? Hear our Lord upon this point: "A man's foes shall be of his own household;"[21] as also the apostle: "Children shall be without natural affection."[22]

This condition into which the world has come is not a curse sent upon us from God, but the harvest of unholy

[20] Ezra x, 2. [21] Matt. x, 26. [22] Rom. i, 31.

seeds of our own sowing. A curse it is, in truth; but the cause remains with the world, like the curse of blindness which remains with the house of Israel to-day. We are living in an age of momentous events. The flesh, the world, and the devil have corrupted almost everything. And yet the pulpit and press cease not their boasting of our greatness and goodness. "When they cry peace and safety, sudden destruction cometh upon them."[23] How our hearts burn for our children! Would that we could rescue them from the gulf of iniquity, which is drawing them into its depths! The prophet of Israel when viewing the like condition among his people cried out, "O that my head were waters, and mine eyes a fountain of tears, that I might weep for the slain of the daughters of my people!"[24]

There can not be too much stress put upon the necessity of guarding our children. The first and most noble thing to do for them is to give them a life worthy of imitation. The second is to provide wholesome books for them to read. In this many are lacking. It is not enough for us, as parents, to feed and clothe our children; the mind must be fed and clothed as well. If this is neglected, the greater part of our work is undone. We should take them near us, near our hearts, and make them feel and know they are indeed a part of us. Whilst we dare not rear our children in idleness, we should be as far from making slaves of them. Above all things, gain and keep their confidence; without that, failure is sure to come. Sympathize with them in their disappointments; they have them as well as we. Their joys should be our joys, their sorrows our sorrows; remembering always that a child's cares fall as heavily upon them as ours do upon us. They may seem small to us from our point of view, but children can not look at the world as we can. It is our duty to go to them, go where they are; and who of us, that would be God's people, could not enjoy the pure field of childhood, where

[23] 1 Thess. v, 3. [24] Jer. ix, 1.

everything is real and true,—a field where purity reigns and innocence is bliss? Should we not be the better by our going? Have fathers and mothers grown so cold and world-hardened as to become dead to the demands of their children?

Let us remember that, of all things on earth, nothing so fitly represents heaven as a well-ordered family. Where father's word is never doubted, and his character above reproach; where the wife and mother is loved, honored, and comforted; where the children love and respect one another, each sharing in mutual love the blessings of a happy family,—the Lord our God has said, "I will be a father unto them, and they shall be my sons and my daughters."[25] Despite all our claims of keeping the faith, of being orthodox in obeying the commandments, if we have made shipwreck of the family, our hands are not clean; nor were Eli's, the man of Israel. Who can measure the depth of that reproach in judgment when our children condemn us for a lack of duty toward them? Let us pause here, and consider for a moment. This is the master-wheel in the whole economy of grace. It is the pivot upon which the principle of classification turns. We may not discern it, nevertheless the fact remains. Casting away the greed for this world and the strivings thereof, and standing in the presence of our family and of our God, let us ask ourselves the question, Am I doing my duty to my children as God requires at my hand? Eternity will echo the answer by and by.

And you, my sons and daughters, cast aside for a season the world and all that is sinful, and, while you stand before your God, who is the author of all you have, and there meditate upon life and its emptiness, tell me as you would want eternity to speak for you, are you heeding the counsel of your God-fearing father and mother; or are you turning a deaf ear to their pleadings, and spurning,

[25] Jer. xxxi, 9.

if only by neglect, their earnest prayers in your behalf? She who cared for you, when you could not care for yourself; whose weakened body and tottering steps now bear witness of her fidelity to you; the one that gave you life and loved you as none on earth could; the one who denied herself of many things that she might add to your comfort, —can you now tell me the depth of that remorse of soul when in judgment you stand condemned because of not heeding her counsel or her prayer? Let me ask you, O youths of our land and of God's people, can you still go on drawing iniquity as with a cord of vanity, and sin as with a cart-rope, and moving as an ox to the slaughter, and as a fool to the correction of the stocks? Yea, let me plead with you,—now, before it is too late, while life is yours, and ere the night of death overtakes you: choose wisdom's path; hearken unto her voice, and she will teach you the fear of the Lord. "Wisdom is the principal thing, therefore get wisdom."[26] "For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever."[27]

"Shall wisdom cry aloud
And not her speech be heard?
The voice of God's eternal Son,—
Deserves it no regard?"

And to God's people wherever found, let a word be spoken to you in silence, before this chapter is closed; yet though it be in silence, it will give no uncertain sound. Look well to the companions of your children; guard carefully this point in their life. If our sons and daughters are taught to respect their parents and themselves, then will they know how to respect others. Remember that your children may not always stay with you, nor you with them. We are, in one sense, bringing them up to live with some one else. If children are taught to feel and realize

[26] Prov. iv, 7. [27] Dan. xii, 3.

the responsibility of life before it overtakes them, it will help them much when cares and sorrows come. Above all, neglect not to counsel them in making choice of a companion through life. The history of the people of God has been briefly reviewed, and the result is, in this they have proved themselves unwatchful. Not that we may always succeed; still an effort, and a strong one, should be made to guide our children to a companionship where faith is mutual. For indeed the time is short. Soon, and very soon, the time will come "when they who have wives shall be as though they had none, and they that buy as though they possessed not."

What a lasting comfort it must have been to Mary of old to have heard from the lips of her Lord and Master, "Let her alone. She has done what she could!" No less shall be the meaning of the words to those who prove themselves worthy. Nor are we without their force now. It has been said that "Wherever this Gospel is preached, this that this woman hath done shall be spoken of as a memorial of her." When Christ came, the Jewish people had the ritualism of the law, but had lost the virtue of the law by having omitted the weightier things contained in that law.

BELIEF AND UNBELIEF.

EVERYTHING has a history, because everything is passing. History is but the narrative of passed events. The fact that history is ever repeating itself is based upon the unity of law which governs the subjects upon which history is written. History appeals to us as an educator; it was so intended by the Spirit of inspiration: "The things that were written beforehand were written for our learning."[1] How much we gather from history, is measured by the stress of belief we have in it. There is one fact peculiar to all true history, and that is, it reaches from one extreme to the other, giving completeness. The mind of man stands ready to meet it upon equal grounds, belief or disbelief. The power to choose is the pinnacle of man's individualism. To believe or disbelieve—within this domain lies the means of development. Man's character is built upon what he accepts as a fact. Not that it is a fact because he believes it to be so; men and mankind very often believe things that are not facts; but whether the thing be true or false, so long as he accepts it and believes it, the thing believed becomes a part of himself, and must of necessity enter into his character to the extent that he believes it. We are a part of all we see and hear.

What, then, is belief? Trust, confidence, acceptance of anything whether assumed or proven. History being an educator, fully explains the purpose for which the Scriptures were written. There is another term so closely related to history in connection with the Scriptures that we can not escape it. Of such force and power is this word that men in all times and in all nations have been unable

[1] Rom. xv, 4.

to cope with it. It has been the flaming sword that has guarded the foundation of revelation since Eden was defiled. To the one it has been a comfort and consolation through all generations; a star that pierced the darkest night; a lighthouse amidst the breakers on life's troubled sea. To the other it has been an impenetrable cloud of mystery; a quaking foundation of sand upon which stands the temple of doubt; the rock upon which many of life's ships have stranded. This is none other than the Spirit of Prophecy. To have omitted this, revelation would not have been half complete. Herein lies the proof of the divinity of the Scriptures, an incontrovertible reason why men should believe them. In the providence of God, He has thought best to join history and prophecy so unseparably together that the one depends upon the other for its completion.

To define the term prophecy would be to say, "History written beforehand." The Scriptures are wholly composed of these two kinds of writing; the one relating to the other. History looks to prophecy to complete the truth, while prophecy in turn looks to history to confirm the truth; thus giving us the most positive ground upon which to rest belief—a combination of evidence that can not fail. How readily the Apostle Paul, grasped this thought is seen in the following words: "For the invisible things from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so they are without excuse."[2] The infinite God asks us to take nothing for granted. What He asks us to believe, He qualifies. So to the Jews our Lord said: "Ye believe in God, believe also in Me."[3] Neither did He confine them to His words only. "But believe Me for the work's sake: the work that I do is a testimony of My power." Here is truth qualified, and this was the mission of our Divine Savior while incarnate upon earth. He said

[2] Rom. 1, 20. [3] John xiv, 1.

He came to fulfill the law and the prophets. Again, when they questioned Him concerning why He did many things, His answer was, "That the Scriptures might not be broken."

Lastly, His final defense before Pilate was, "To this end was I born, and for this cause came I into the world, that I might bear witness to the truth."[4] When he finished the work His Father had given Him to do; when He had vindicated all that was prophesied concerning Him; when he had crowned Calvary with His own blood; when in His rising from the dead he triumphed over death, hell, and the grave; when He had given that people many infallible proofs, yet did they not believe in Him. Hear His rebuke: "O, fools and slow of heart to believe all that the prophets have said!"[5]

The crowning sin of the Jewish people was unbelief. No one can read the history of that people and nation, and fail to see this fact. They believed up to the point of deliverance from bondage and Pharaoh's power, but disbelieved in the means that God had chosen to give them the Promised Land. They believed in the past, but doubted as to how the future would end. They abandoned their belief in God and in Moses. They disbelieved God's power; they disbelieved His word; they disbelieved His means; and for this they died in the wilderness. "So they entered not in because of unbelief."[6]

The Gentile nation is writing the same history of unbelief. Paradoxical as it may seem, these two histories of unbelief are written by believers. All Israel believed in a Messiah to come, but doubted His manner of coming. They believed in a deliverer, but rejected the means of deliverance. Likewise the Gentile nation, from Nebuchadnezzar to the present time, has had its times and seasons when it believed in God. That time, no doubt, has passed in many places, and is still passing; for the reason they

[4] John xviii, 37. [5] Luke xxiv, 25. [6] Heb. iv, 6.

doubted the revelation that God gave of Himself. "For He left Himself not without a witness."[7]

The gross darkness that has covered the Eastern countries is being seen and felt in the Western as well. How reasonable it is that this should be so! He who rejects light must abide in darkness; he who will not believe can have none other than unbelief. This is a problem that has but two sides; a feature which runs throughout the dealings of God with man,—a chance to choose. To believe in God necessarily implies a belief in the revelation of God; and, more than that, it further demands an acceptation of that revelation. This is regular, and this is the Scriptural conception of the word believe. Abraham believed God, accepted the terms of God; and this was counted unto him as righteousness in the sight of God. "If thou believest with all thine heart,"[8] was the condition upon which Philip based righteousness, when baptizing the Ethiopian eunuch. In the Parable of the Sower our Lord says: "But that which is sown on good ground are they who in an honest and good heart, having received the Word, keep it, and bring forth fruit with patience."

The condition in which we find the greater part of the religious world at present is that they believe in disbelief. The extent of this condition is evidenced upon every hand. Few are they who believe the whole of God's Word. Many believe in its authorship and the purpose for which it is given, but grossly disbelieve in the means that have been employed to accomplish the end. They try to satisfy themselves in believing that something short of what God has said is sufficient; just a little less than what has been required, will suit the purpose better. Thousands believe that Jesus Christ was a Teacher come from God; yet, in one way or another, they persuade themselves into believing that He did not mean all He said. With their whole heart they believe in the all-sufficient sacrifice upon Calvary, but

[7] Acts xiv, 17. [8] Acts viii, 37.

fail utterly to believe and realize that they, too, must come to the cross, where self must be sacrificed. In this way of believing we imitate more closely the enemy of God than the people of God. "The devils believe and tremble."[9]

The Scriptural teaching is, that to believe is the starting point of man's approach to God. This is the foundation upon which all that follows must rest. "For he that cometh to God must believe that He is God, and that He is a rewarder of them that diligently seek him."[10] Whatever structure we may desire to build, whatever else we may feel inclined to do, the success of it all depends upon the character and kind of belief that has prompted it. Only believe, and thou shalt be saved, is a Scriptural expression; but implies somewhat more than is expressed. The unqualified, unlimited use of the word believe is a dangerous error into which many have fallen. It is voiced from the pulpit, it is echoed through the press and from the platform; it is the signal of the coming of the Lord. But are we not justified in making some further demands? Belief can no more save a man than faith without works. Belief of itself is far more apt to make a man a devil than a Christian. It needs qualification, and that qualification lies in the act of giving evidence by obedience to the thing believed. The command is, "Believe all things, teach all things, obey all things;"[11] then the promise is, "Lo, I am with you alway."

Here are four alls that will not admit of the least limitation. To stake ourselves upon any other premises, is but to occupy the ground of presumption, which is the crowning sin of Lucifer, and the great sin of which the psalmist speaks. The poet expresses the kind of belief which heaven demands in the following lines:

> "A humble, lowly contrite heart,
> Believing, true, and clean."

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[9] James ii, 19. [10] Heb. xi, 6. [11] Matt. xxviii, 20.

Here is belief qualified, an unlimited acceptance of all that has been commanded. This comprehends much more than is contained in the abstract expression, "only believe." It embraces more than the generality of professors are offering us, and which means so little when offered. Paul, in speaking of the time when men shall call on God to the saving of their souls, says, "How shall they call on Him in whom they have not believed?"[12] Yet these same Jewish brethren were believers in the Scriptures; and still disobedient and gainsaying people; still exercising great zeal.

The past is fraught with living examples which teach the emptiness of belief without the proper qualification. Who should then be so thoughtless as to build upon the foundation where others have failed? The warning our Lord gave to the people who listened to His words was, "Take heed how you hear." With equal emphasis may it be said, Take heed how you believe, and what you believe. Faith and belief are so closely related that we are often found holding them as terms of like meaning; indeed the Scriptures use them in this way very often. Granting that this is so: then, if there can be a dead faith, there can also be a dead belief; and at this point the danger lies in accepting the *force* of the word believe, while omitting the attributes from which the power is drawn.

By a careful study of the Scriptures we can easily discover the necessity of accepting them only in their fullest meaning. Had the Jewish nation strictly adhered to this rule, they would never have reaped such a harvest of disappointment and ruin. Man's development in any field is based upon action; action awaits thought to touch the lever; belief is the miniature machine of which thought is the operator; whilst the entire arrangement lies in one sense hid,—remembering, however, that nothing is worthy

[12] Rom. x, 14.

of believing that has not incontrovertible facts upon which to rest; and this is the basis of all revelation.

Hidden under the surface, deep down beneath the ages of time, like gold within the mountain, were the things upon which the glory of Israel rested, yet not without the clearest evidence of His coming beauty. What pen can describe the majestic strength which lies enfolded within the acorn shell? But have we not the strongest evidence that a silent power is there? The field for belief, like faith, lies within the future, and the certainty of this is known only to the Infinite; and for this reason man is often found doubting, and yet believing up to a certain boundary, marked only by known facts. This is the extent of man's willingness to believe; beyond that, doubt reigns. Not that the past offers no opportunity for testing man's power of believing: by no means; but should he fail to accept what the past has offered, but seize the opportunity of the present, by believing in what the future promises, the start is in the right direction. It was said to Thomas, "Blessed is he who has not seen, and yet has believed." A belief from a heart of love, and a faith that works by love, have the assurance of bringing their possessor into a saving relation to his God. This must be the prerequisite before any success for heaven and happiness can be attained.

"But what saith the Scriptures? The word is nigh thee, even in thy mouth and in thy heart; that is, the word of faith which we preach: that if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."[13] Separate this Scripture from all others that have been written; take it in itself, and of itself; then we have very little else to do. Can it be said that this is a safe way of interpreting the Scriptures? Have we the license to follow the practice of separating what God has

[13] Rom. x, 8.

joined together? What further warning do we need as a precaution against such a course than the words of the Apostle Peter: "No Scripture is of any private interpretation."[14] If by severing the Scriptures we can establish the first position, then by the same process of reasoning we can annihilate the entire revelation by arraying it against itself; a most fruitful source of establishing unbelief.

Nothing can so forcibly demonstrate infidelity to the Word of God than an effort to curtail its meaning. Though written by the hands of many men, in numerous periods of the world's history, one spirit and intent does most harmoniously pervade the whole. The word "believe" as applied to the revelation of God can admit of no limitation. When once we assure ourselves of the fact that the message from heaven is perfection, because of having a perfect Author, there can be no grounds for limitation. No doubt much could have been written that was not written; but the Spirit saw good to write no more; giving us evidence that we have foundation enough upon which to establish belief, if we wish to believe; and to this the apostle bears witness in the following words: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Son of God; and that believing ye might have life through His name."[15] "Come hither and hear the words of the Lord your God: Hear this, all ye people; give ear, all ye inhabitants of the earth; high and low, rich and poor, together; incline your ear and come unto Me, hear and your soul shall live."[16]

In the language of St. Augustine, "Has God asked anything unreasonable?" Are not all His ways equal? Shall He who is perfection require more than justice at our hands? What say you, O man? Will you attempt to argue against God? Are you yet unwilling to believe Him

[14] 2 Peter i, 20. [15] John xx, 30. [16] Psalm xlix, 1.

who is so ready to believe you? Where is there an earthly friend whom, after having vouchsafed so much, you would dare disbelieve? Would you or could you be worthy of a friend on earth, or consistently claim one in heaven? The law and the prophets were enough to teach the rich man wisdom, but it remained for death and hell to impress the fact. He that will not be ruled by the rudder, must be ruled by the rock. If we will not hear and believe what has been given, more would avail nothing.

How exceedingly false was the cry, "Let Christ, the King of Israel, descend now from the cross, that we may see and believe."[17] If those doubting ones had not seen and heard sufficient to enable them to believe, His coming down from the cross would have but mocked their madness. The world needs no more evidence of the truth, but it does need more belief in the truth.

Who can measure the depth of man's blindness in unbelief when once its victim? Few are they who correctly weigh the opportunity of accepting the terms of God now. It may be a very little thing to disbelieve man, but let us consider well what it is to disbelieve God. Ananias and his wife might have escaped had they lied only to man; but there was no escape when lying to God. To you who are still living in unbelief, what excuse have you upon which to build a hope when all else fails you? Sooner or later you will be given up to despair and darkness. "Out of a hard and impenitent heart you are left to treasure up wrath against the day of wrath and the righteous indignation of God."[18]

The impenetrable darkness that must of necessity follow disbelief in God and His Word is most forcibly taught in the life of the Jewish nation. Time and again did Jesus assure them that His mission was to fulfill the law and the prophets, which He proved by every act in their presence; but still they cried out for a sign in order that

[17] Mark xv, 32. [18] Rom. 11, 5.

they might believe. Was it not enough to see the waves and the sea obey him? Could there be room to doubt His power to feed the soul after having fed the multitude from the loaves and fishes? He who could heal the natural man by the power vested in Himself, argued strongly His ability to restore the spiritual.

When the grave held the body of Lazarus until dissolution began its work, this Savior of Israel proved His power by restoring the dead to life. When the sun refused to shine, and the rocks would hold their peace no longer; when the veil was rent that man might see the beauty of the dwelling-place of God on earth,—was this not enough? It was indeed for one, and his cry was, "Surely this man was the Son of God!" Who is the one that can not feel strong when the assurance is given that the prayer of Jesus is in his behalf? This the people of God have from the voice of their Lord, "Neither pray I for these alone, but for all them that believe on Me through their word."

DOCTRINE.

That the word "Doctrine" should be a familiar term in the Scriptures is as consistent as that every building should have a foundation. The principles upon which the Church of Christ is built is called the "Doctrine of Salvation." Destroy the doctrine, and the building will fall. It is because of the eternal substance of the foundation of the Church that Christ has said that "The gates of hell shall not prevail against it."[1]

The nation to whom the prophet spoke was assured of the completeness of that foundation in the following words: "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, *a sure foundation:* he that believeth shall not make haste."[2] The success of any building depends greatly upon the nature of its foundation. The assurance we have of the surety of the foundation upon which the Church rests is expressed in the words of our Lord: "Upon this rock will I build my Church, and the gates of hell shall not prevail against it."[3] Nor is there any other foundation upon which we have any assurance to build; "For other foundation can no man lay than that is laid."[4] We need have no fears about the security of the foundation, or doctrine, upon which our faith should stand: the warning is: "Let every man take heed how he buildeth thereupon."[5]

The Pharisees had destroyed the efficacy of their religion by building spurious doctrine upon this foundation. The caution which Jesus gave to His disciples was: "Beware of the doctrine of the Pharisees."[6] While they

[1] Matt. xvi, 18. [2] Isa. xxviii, 16. [3] Matt. xvi, 18.
[4] 1 Cor. iii, 11. [5] 1 Cor. iii, 10. [6] Matt. xvi, 12.

taught much of the law in its proper meaning, they had, by mixing unsound dictrine with their teaching, destroyed the virtue of their religion, insomuch that Christ said unto His disciples: "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye can in no case enter the kingdom of heaven."[7]

Possibly there never was a more opportune time to emphasize the importance of "taking heed unto the doctrine"[8] of Christ than now. Paul, the apostle of Jesus Christ to the Gentiles, gave warning to his son Timothy in words that have increased in meaning as the years have rolled by. He expresses his anxiety in the following words: "Take heed unto thyself, and unto the doctrine." When once an indifference to doctrine seizes hold of the religious world, it will be found without faith; for there can be no faith where there is nothing upon which to build faith. The house of Israel had come to the time when the prophet was forced to say of them, "Their stock is a doctrine of vanities,"[9] and for this reason they were brutish in their relation to God and one another.

The danger of the disciples of Jesus coming in contact with unsound doctrine our Lord foresaw; hence the warning, "Beware of the doctrine of the Pharisees." That danger is no less *now* than it was *then,* and the history of all religious bodies stands as an evidence of that fact; and the worst of all is, those who call themselves Christian have shown the greatest degree of unstableness. The doctrine of to-day stands tottering to give place for some new theme of to-morrow; the faith of the present only awaits the higher criticism of the near future; and so it comes to pass that we are carried about by every wind of doctrine until nothing but quaking sod is left upon which to build. There can be no stronger evidence of our *fidelity* to the cause of Christ than to hold His doctrine unchangeable and immovable. This is the warning that has come down

[7] Matt. v, 20. [8] 1 Tim. iv, 16. [9] Jer. x, 8.

to us from the lips of men who were faithful. Paul's cry was, "Be ye steadfast and unmovable."[10] "O, Timothy, keep that which has been committed to thy trust."[11] Upon the other hand, there can be no greater way of showing our *infidelity* to Christ and His doctrine than by continually *doctoring* the doctrine.

Man has corrupted, and is still continuing to corrupt, the doctrine of Christ; but let him beware of the mistake that he can build Christianity upon corrupt doctrine. A religion may be corrupted, but Christianity never. The reason is, that a religion ceases to be Christian so soon as the doctrine is corrupted. We need no more reliable evidence of the divinity of the doctrine of the Gospel of Jesus Christ than its unsuitableness to the mind of man. Grant for once that the imprint of man, and man's ideal, may be stamped upon the face of that doctrine, and that fact itself would show its weakness and the fallible source from which it came. Nor could it contain any saving merit, since nothing can rise higher than its source. This of itself should be sufficient cause to warn men and mankind, in all ages, from presuming to add to or subtract from that which Heaven has ordained for the salvation of man.

The Jewish nation—Christ's own people—no doubt would have accepted His nativity; they could have found no fault with His poverty; but they would not, and could not, endure His doctrine. It was antagonistic to their idea of the Messiah, whom they had been long expecting; nor could they harmonize their interpretation of the prophets with it. His teaching was at variance with their position at every turn, and crossed them on every path; and for this reason they cast Him out as a deceiver; claiming that, "if you let this man go,"[12] the Romans will come and take away this people and nation. They said, "He is beside himself."

The mission of Christ upon the earth was to establish

[10] 1 Cor. xv, 58. [11] 1 Tim. vi, 20. [12] John xv, 12.

a personality which should contain the attributes of God exemplified in a manner within the reach of man. The power of that mission lay in His words and work, which, if man would imitate, he might partake of the attributes of that personality. And the manner of this manifestation the apostle has expressed in the following words: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the Spirit of the Lord."[13] This is the result; the means, however, are embodied in the doctrine upon which the principle is based. The condition through which the means may be obtained are to be found in the words of the Master: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself."[14] Here is the condition: "If any man will do His will;" the negative is, If a man will not do that which Christ wills he shall do, he can not know what that doctrine is.

The first principle of the doctrine of Christ, in which His glory was shown, is in self-denial: "If any man will be My disciple, let him *deny* himself;"[15] bringing the conflict within man's own self, and offering no opportunity for either party in the conflict to escape. A man may not deny his neighbor, or his brother, but must deny himself; and this answers the question why so many hesitate to enter the contest, and why so many fail who do enter. That the most severe battle should engage us in the onset, in the very beginning of our struggle for success, may seem to us as in some degree an extreme trial.

To array man against himself, is to bring him in contact with the most unrelenting foe that he shall ever meet in life. Self has destroyed more lives than all the armies the world has gathered in battle; it has buried love, prostrated peace, laughed at others' misfortunes, spurned the poor, broken up the home, divided the nations, sowed dis-

[13] 2 Cor. iii, 18. [14] John vii, 17. [15] Matt. xvi, 24.

cord among brethren, scorned the Church, and mocked God. Self may be held in restraint, but never acknowledges defeat; it is the ever-present force seeking to escape at the slightest turn of the valve; a caged beast that never turns its eye for fear of losing sight of the open door. Self is the mother of Deception, who is not only blind to the interest of others, but, losing sight of her own, forces her envious presence when the individual would do good: "For when I would do good, evil was present."[16] It has been said, "A man's self may be the worst fellow to converse with in the world;" and it may be further said, "A man's self is the hardest fellow to keep peace with." Can there be any advancement for good until such a one is brought under control? Until we are made free from this tyrant, will he permit us to serve another? One man, it has been said, conquered the world, but was a slave to self, and finally fell its victim.

Shall we continue to ask why this fiercest of conflicts was introduced in the opening of the campaign for liberty? If so, the answer is, There is *no other conflict;* the entire warfare of life is contained in subduing self. Our Lord was right when He made His demand; it was upon this question the tempter met Him in the desert, and there focused his power upon the three weakest points that flesh is heir to—over-confidence, other-confidence, and under-confidence. From one of these principles sin takes its beginning, and self produces the thought as well as the act. "If Thou be the Son of God, command these stones to be made bread."[17] The temptation lay in the act of asking Jesus to have over-confidence in Himself to the extent that He would perform a work of creation in the absence of God. Creation alone belongs to the Father, and this the Son acknowledged in His reply: "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God."[18] Other-confidence was contained in the act of

[16] Rom. vii, 21. [17] Matt. iv, 3. [18] Matt. iv, 4.

tempting Jesus to put Himself into the care of angels instead of the hands of God. Under-confidence lay in requesting Jesus to worship a being other than God, one who was under and inferior to God. Within these three points will be found the arena in which the Devil, the World, and Self challenge the doctrine of God and His Son. To overcome the world is to overcome self, and this our Lord qualified in saying, "I come not to do My own will, but the will of Him that sent Me."[19] And for this He further said, "Be of good cheer, I have overcome the world."[20]

The further demand that our Lord made in connection with a denial of self, is: "Let him take up his cross and follow Me." In this act lies the proof of self denied; and not only denied, but crucified, which means death; and the cross is the ever-present evidence of the victory over self. Remove this, and the doctrine of Christ and the cross has no meaning nor foundation upon which to rest. Upon this principle Christ took issue with the world, and the people of God must reflect the same image when living in the presence of the mirror,—the Gospel of the Doctrine of Christ. If the world accused Christ of being "beside Himself"[21]—not acting in accord with Self—can His people expect less from the same source? "He was in the world, but the world knew him not."[22] May we not ask, Has the world, as a world, become any better acquainted with Him at this distance? As God and His doctrine can never change, and human nature is ever the same, will the world not continue to think that, as the Master was "beside Himself," His servants will be also beside themselves? What other conclusion can the honest searcher after truth arrive at when he further hears the warning, "If they have done these things in the green tree, what will they do in the dry?"[23] The issue is clear and defined; none but the willing blind will, or can fail to perceive it.

[19] John iv, 31. [20] John xvi, 33. [21] Mark iii, 4. [22] John i, 10. [23] Luke xxiii, 31.

In order to bring the matter still closer, the apostle defines the meaning of what is contained in the act of self-denial: "For the grace of God that bringeth salvation to all men hath appeared; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world:"[24] Let us array the doctrine of the grace of God upon one hand, and the reflection of the religious world upon the other. Will any one raise a protest? If so, the answer is, It is the Lord's way. Hear the words of the prophet Isaiah: "To whom will ye liken me, and make me equal, and compare me, that we may be like?"[25]

The religious world is unhindered in war, in law, in politics, in gambling, in card-playing (and that in their places of worship, very often); it supports the theaters, the race-track, base-ball (and that on the Sabbath-day); it licenses the ball-room, the fairs, the shows; in short, there is not a place of amusement where the lust of the flesh loves to revel, that Church members are restricted from attending. In war, brother will take the life of his brother; in law, brother is against brother; in politics, brother will defraud brother, and make both a party to intrigue; in gambling, one deliberately steals from the other; and each and all these support the theater, where crime and licentiousness delight to go nude, where the lowest type of men and women in acts of debauchery are principals in the entertainment. Nor is this an overdrawn picture; in fact, it is not finished. There is no self-denial in matters of fleshly indulgence, pride, and extravagance in dress, and intemperance in lust. Adulterer and adultress, in many cases, partake of the sacrament in common with all.

And now, after viewing the flock, let us turn our vision towards the Temple and the Altar.

Alas! The fold is in keeping with the shepherd and

[24] Tit. ii, 11, 12. [25] Isa. xlvi, 5.

the flock. They build as though God could be reached through wood and stone; and, seemingly, the higher the structure, the nearer His throne. Were not the heathen fully as wise? If there be virtue in this, did not mythology excel, and is it not yet in the lead? If silks and satins and costly apparel shall not adorn the body, "which is the temple of God"[26]—is it consistent to put such things upon the altar? Would not the apostle have cause to cry out again as he did at Athens of old, and say with the prophet of Israel, "Your doctrine consists of a stock of vanities?"[27] There was a time when, the apostle says, "God winked at such ignorance;"[28] but shall He not require better things of us? As Jehovah threatened Ephraim for his pride and intemperance, will He accept the same at our hands as an offering of the firstfruits of purity? Let us beware lest we also make a "covenant with death, and an agreement with hell; for neither will stand when the overflowing scourge shall pass through, but all such shall be trodden down."[29]

Behold the building that this proud, Pharisaical world has attempted to build upon the doctrine of the humble Nazarene; and then claim virtue and piety by offering the heathen a place at the altar. "Is not this making lies our refuge, and hiding under a falsehood?"[30] In the name of reason and fidelity to the truth, can such a structure stand upon the doctrine of Christ? Nay, verily! Such is but fleshly lust and carnal indulgence, and the fire of the consuming God will be its devourer. "For every man's work shall be tried, and the fire shall declare of what sort it is."[31] No doubt there is some work being done that fire may not consume; but why gather so much dross in order to save so small an amount of ore?

The doctrine of Jesus is, "Believe all things;"[32] but the Higher Criticism of the modern religious world has

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[26] 1 Cor. iii, 16, 17. [27] Jer. viii, 10. [28] Acts xvii, 30. [29] Isa. xxviii, 18.
[30] Isa. xxviii, 15. [31] 1 Cor. iii, 13. [32] 1 Cor. xiii, 7.

cut that in two more than once. The doctrine of Christ is, "Teach them to observe all things whatsoever I have said unto you."[33] The pulpit and forum are strangers to doctrine; nor will the people endure it, for says the apostle, "The time will come when they will not endure sound doctrine."[34] The doctrine of repentance and of baptism, as taught by Christ, have been doctored by the cunning craftiness of men until neither is able to stand. The doctrine of conversion has long since passed beyond notice, and is far too frail to cast even a shadow. And thus it goes throughout the entire catalogue of principles upon which Christ founded His doctrine of salvation until we arrive at the conclusion, by careful observation, when the question forces itself upon us, Did Jesus die in vain? "And will man again rob God?"[35]

The cry may go forth, Where is the Church? How shall I know when I am following the teaching of the Spirit? Finally, what *shall* I do to be saved? The answer comes in clear tones, "Take heed unto thyself, and unto the doctrine; continue in them: for in so doing thou shalt both save thyself and them that hear thee."[36] If the people of God will but take sacred care of the doctrine, the Church will take care of herself. Let them so live that "the name of God and His doctrine be not blasphemed."[37] Let the elders who rule endeavor to preserve the doctrine.

"If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and to the *doctrine* which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."[38] This is the estimate

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[33] Matt. xxviii, 20. [34] 2 Tim. iv, 3. [35] Mal. iii, 8. [36] 1 Tim. iv, 16.
[37] 1 Tim. vi, 1. [38] 1 Tim. vi, 3-5.

of the true servant of God concerning the necessity of giving heed unto the doctrine of Christ.

There were some in the Church at Ephesus, in the time of the Revelator, who said they were apostles, but the Spirit found them to be liars.[39] There were a few things the Spirit held against the Church at Pergamos, and one of the things was, "Thou hast them there that hold the doctrine of Balaam,"—the advocate of fornication.[40] The Church at Thyatira had corrupted the doctrine of Christ by suffering a woman to teach and seduce the servants of Christ.[41] How many are there in our time suffering the same thing, which the Spirit of Jesus emphatically condemns! Paul affirms that he received his revelation from Jesus Christ, and in that revelation he says, "I suffer not a woman to teach, or usurp authority."[42] Again he affirms, "Let your women keep silent in the churches."[43] If, after this plain admonition to the congregations in the time of Paul, the congregation at Thyatira, more than forty years afterward, ventured upon the experiment of suffering a woman to teach, and received a condemnation from the Spirit of Jesus, what must be the rebuke that awaits many of the congregations of to-day? The congregation at Laodicea had become so indifferent to doctrine that the Spirit says of them, "Since you are neither cold or hot, I will spue thee out of my mouth."[44]

May it not be said, and that in all sobriety and Christian feeling for the truth, if the Spirit openly condemned such heedless regard for the doctrine of Christ at the close of the first century of the dispensation of grace, will the same Spirit look with forbearance upon the religious world in their present practice? Has it come to the time that the nations will say, "Let us continue in sin that grace may abound? God forbid!"[45]

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[39] Rev. ii, 2. [40] Rev. ii, 14. [41] Rev. ii, 20. [42] 1 Tim. ii, 12.
[43] 1 Cor. xiv, 34. [44] Rev. iii, 16. [45] Rom. vi, 1.

While facing these conditions on either side of us, and feeling their dangerous influences pressing, as it were, upon our own thresholds, shall we remain passive and silent? If so, then silence is no longer golden, but makes all a party to the transgression, and the cause of God remains forsaken by shepherd and flock. The people of God can not do this, and maintain innocence; the demand of Jehovah is, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."[46]

[46] Isa. lviii, 1.

THE CHURCH.

"Upon this rock will I build My Church, and the gates of hell shall not prevail against it."—CHRIST.

No SUBJECT with which the Scriptures deal has been more variously understood than the term "Church." For this diversity man alone is responsible. There is no principle or substance connected with the inspired volume that is more clearly defined, and that stands for as much when properly understood. Theologians have gone at length in their efforts to tell us what the Church is, and where it is. Sectarianism, for over sixteen hundred years, has been waging a war in which sword and pen have done their best to prove to the world what the Church is, and what it stands for. Atheists, skeptics, and infidels have, in turn, tried their hands at the task of showing to the world what they think of the Church. And to-day the term is more abused and incorrectly applied than in any period of the world's history. Nor shall we ever arrive at the true solution of the word until we are willing to accept the Scriptural definition of the term, "My Church." So long as men are biased and riveted to certain preconceived opinions, so long will the religious world grope in darkness and mockers increase.

From the modern use of the term, one who is a stranger to the Scriptures might be inclined to think the divided condition of the religious world is due to the existence of the thing itself. Such, however, is far from being the case. The truth is, man has attempted to divide that which God designed should never be separated, and, seeking to build in opposition to God, has become confounded to the

extent that the scene of Babel is a most fitting symbol of his condition.

The word "Church," no doubt, is derived from one or both of the Greek words, *Kuriakon*, and *Ecclesia*, which mean, in the Scriptural use, congregation or assembly. And, further, it is but fair to say, the congregation or assembly was composed of God's people. This is indeed the full meaning in a sacred sense. We read of the "Tabernacle of the Congregation," which, properly rendered, would read, "The Tent of the Meeting;" which would further imply the place where God meets with His people. The congregation, being composed of those whom God had accepted, would then answer for the use of the word Church when our Lord spoke to His disciples. As the congregation in the time of Moses was composed of those whom God had chosen, so the Church in the time of Christ (who was the antitype of Moses) stood for the same, and stands for the same to-day, and will continue to stand until He who built it shall come to redeem it from this world of strife and contention.

We need no better authority for contending for the Church than the words of our Lord Himself. If there was to be a Church, or instrument, upon the earth that was to stand for God and righteousness, none was so well fitted to establish it as God Himself by using Jesus as the instrument to that end. That such an instrument was necessary in order to fit man for the association of heaven is evidenced by the act of God in ordaining the Church. Men may deny the right of men to claim eminence here; they can not, however, deny the right of God and His Son. We may question the fitness of the character of men upon which to build for better things; but we can not, we dare not, question the propriety of building upon that which Christ has been built and is yet building.

If principle and character are to be the standard of merit, certain it is the world never offered a more fitting

example than is found in the Nazarene. Wisely has the Infinite Father of All moved when deciding to elevate our standard. While the Church stands for purity, and asks men to assist in defending her claim by connecting themselves therewith, the fact remains, that character was built first, and then the Church. The Church does not claim that she can make something out of nothing. The claim is, if there is material, and that material is good, the Church is ready to undertake the obligation of making that material better. It was character—material that was good—upon which Heaven built the Jewish Church. It was that material which was ready to take God at His word, and brave the test when it should come. Nowhere does sacred history show that God ever undertook to make a vessel of honor out of bad clay. Man may undertake the task, and the people of God—the Church—may even go thus far; but history has proven, and will always prove, the undertaking to be a hopeless failure. The material of which the ancient Temple, the glory of Israel, was built, was of the best, and nothing but the best would answer the purpose; but did that material ever look so beautiful as when it formed a part of the house of the Lord?

The material may be a long way from the place where it is intended to be used; it may present a most uninviting appearance at the outset; but if the quality is good, the hammer and plane will develop its beauty. Many of the richest gems lie hidden deep beneath the dross. The mission of the Church is to help make individuals better who possess the material that will stand the test. If that be lacking, the best that the Church can do, is to show the utter worthlessness of the material. Men may undertake to build with poor material, because of the facility it offers for increasing the bulk; but our Lord's assertion is, "Many are called, but few are chosen."

What, then, is the Church—the building which Christ built, and of which He said He was the door? The

answer is at hand,—that body of regenerated souls who, through obedience to the Gospel of Christ, give the same light to the world that Christ gave. It is upon the authority of Christ that this definition of the word Church is given. He said to His disciples, "Ye are the light of the world;" and as Jesus was the Light of the world, those who follow Him in His commands and precepts must of necessity be the same light; nor can there be any light to the world that will reflect the image of Christ when those principles are ignored.

The beloved apostle makes use of words overflowing with meaning when treating of the principle of light. Hear him: "If we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."[1] The word Church, as it comes to us in our common version, or in any other, means but one thing, and can be no more divided than the literal body of Christ when on earth could be divided.

Paul, in speaking of the Church, expresses his convictions thus: "Who now rejoice in my suffering for you, and fill up that which is behind of the afflictions of Christ in my flesh for his *body's* sake, which is the Church."[2] The sum of the apostle's words is, If there be any sufferings that would come upon the Church after that which Christ had endured for it, He was willing to bear the same in his own body that the Church might live on.

The word Church occurs but twice in the evangelists' writings. Both instances occur in Matthew's record. Wherever there is reference to the Church in the remaining parts of the Gospel, the word kingdom, or kingdom of heaven, is used. The word occurs ninety-five times from the Acts of the Apostles to the close of the Book of Revelation, and is susceptible of two different meanings. In

[1] 1 John 1, 6, 7. [2] Col. 1, 24.

twenty-five instances it means the body of consecrated believers wherever found; and, aside from this, the meaning is a congregation of the same body, though not including the entire Church. In the latter sense the word Church has been appropriated by all religious assemblies, whether they be a part of the true Church or not. In this absurd use of the word is found a dangerous abuse.

The words Christian and Church—which are both sacred—are, by the corrupt use made of them, fast being robbed of their true meaning by the modern world. In their true significance the words are inseparable, and can not stand for anything but that which the Gospel sustains in a literal sense. Man may corrupt religion, but he can not corrupt the Christianity of it. The congregation may become impure, but the true Church never. What the Temple in the city of Jerusalem was to the house of Israel, the Church which Christ built is to the members of Christ's body, His people.

Possibly Dr. Smith, in his Bible Dictionary, gives as good a definition of the Church as has yet been found. His words are: (1) Unity of Headship, 'One Lord;' (2) Unity of belief, 'One faith;' (3) Unity of Sacraments, 'One baptism;' (4) Unity of hope of eternal life, 'One hope of your calling;' (5) Unity of love, 'Unity of the Spirit in the bond of peace;' (6) Unity of organization, 'One Body.'" Whatever conception we may have of the meaning of the word Church, we can not escape the force of the definition here laid down. This was the understanding the apostle had of the term Church, and that was given by inspiration, which stands for Heaven's use of the word.

Having now discerned the true building, may we not ask, Upon what does it rest? Here again the opinions of men have obtained. Some claim the Church was built upon Peter, and, by so thinking, have narrowed the sense by claiming apostolic succession through the sanctity of the

Pope, who presumes to be the head of the body, and thus supplants Christ. A more corrupt, presumptuous claim could not be invented in order to usurp authority. The truth is, the Church is built upon the faith that Peter declared he had in his Lord and Teacher, in answer to the question, "Whom say ye that I am?" Paul's teaching was: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."[3] Nothing should seem more clear to the thinking mind than that the Church has for its foundation the Gospel, and the proper faith in that Gospel, which faith was delivered unto the saints. This gives the entire building, foundation and all, into the hands of God, who is the Architect, working through Jesus Christ, the Contractor; and all that individual man can do, or is required to do, is to strive with might and main to get in possession of the faith when desiring to become a part of that building. This is the starting point; for without faith it is impossible to please God; and upon the faithfulness to that faith depends the reward at the end of the race.

The comfort which the man of God had in the closing of life's journey was not alone that he had gained possession of the faith, but that he had kept it till the battle was over and the victory won. To Timothy was given the following admonition: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth."[4] If a greater effort were made toward keeping the faith, and less in trying to enlarge the

[3] Eph. ii, 19–22. [4] 1 Tim. iii, 15.

building, there would be no need of so great anxiety about locating the Church. If men will take willing and loving care of the faith, the Church will take care of herself, and all shall know where to find her. The enemies of the Church may destroy the body of her members, but the gates of hell shall not prevail against the Church.

Nor is this faith an inert thing, that men may have in their possession, that can give no evidence of its existence. The qualification that the Spirit gave to John, while upon the isle of Patmos, defines it clearly. The words are: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."[5] The qualification that must follow every member of the Church, and the only one that can be given to the satisfaction of Heaven is, that those who possess the faith of Jesus will keep His commandments, and in so doing prove their love to Him who gave them: and by this shall "all men know that ye are My disciples."

The next question that confronts us is, When was the Church established? Here again there is a division of opinion, proving that some are in error. One side in the controversy contends that the Church was fully established by John the Baptist and Christ; while the other side holds that the Church was not complete until the Day of Pentecost, when the outpouring of the Spirit was manifested. The truth is, neither position is entirely correct. But by combining these differing conclusions we are able to arrive at the proper solution of the subject. That Christ did set up His Church or kingdom while dwelling among men is a well-established fact that wisdom will not undertake to dispute; but the Church at that period was in what can be consistently called the embryonic condition. The foundation was then laid and the building placed thereon, with all the features defined, as well as the order of the house; in fact, the entire structure was eternally laid, and

[5] Rev. xiv, 12.

no change was anticipated, because of the fact that the Builder was perfect as well as the Architect.

What the Church was in its embryonic condition, such it has always been, and always will be. But that there awaited fuller development of power and glory is equally true. The material of which the Church was composed at that time was in the crude state, not developed. Unconverted as yet, the people had no higher conception of Christ's mission than the founding of an earthly kingdom. This was their hope and consolation in the Messiah which was to come. The thought had such hold upon them from the reading of the prophets and their interpretation of the law, that they were unable to cast it off. Nor did all the Savior's teaching avail to convince them of their error. In fact, they were more interested in politics, to use a common expression, than they were in the Church, from Christ's standpoint. It was the natural, rather than the spiritual, with which they were concerned; and not until the pouring out of the Spirit were they able to understand the full meaning of their Lord's words. When Jesus was taken from them and crucified, they gave evidence of their inability to comprehend His teaching. It is but fair to say that though the Church was then conceived and living, being generated by God in Christ, the birth did not occur until the outpouring of the Spirit upon the Day of Pentecost.

Had the Church been born previous to the coming of the Comforter there would have been nothing to sustain it, as evidence the acts of the disciples when their Lord was taken from them. As the foundation of the Jewish Church was laid in the days of Abraham when circumcision was instituted, and had not its birth until it reached Mount Sinai, so in like manner the Christian Church, while being conceived and living in the days of John the Baptist and Christ, had not its birth until the outpouring of the Holy Spirit upon the Day of Pentecost. And

in this also the temporal was but the pattern of the spiritual.

The question may now be asked, By what means is the material gathered of which this building consists, and how do individuals become members of that body which stands for Christ? In answering this question, certain positions behind which men have intrenched themselves must be examined before we can proceed understandingly. It is claimed by certain teachers, who are self-appointed, that the entire work lies within the personal power of every individual to accomplish for himself. These men never tire of advocating the right of personal interpretation of the Scriptures, while forgetting, or else not discerning, that such a course is the most certain way to destroy the power of the Church. Grant for once that such a thing is admissible, there then remains no room for God to work, and the power of Christ's example is of no merit.

Christ says, "No man can come to Me, except the Father, who has sent Me, draw him."[6] If personal ability is sufficient to enable man to come to a proper understanding of the Scriptures, why did Jesus "open their understanding that they might understand the Scriptures?"[7] If Apollos, who was so eloquent and gifted, could properly understand the word of the Lord, and arrive at a correct conception of the doctrine of the Church, why did Aquila and his noble wife have need to further instruct him in the doctrine of baptism?[8] Nothing can be more absurd and further from the truth than the claim that every individual has the personal right to interpret the Scriptures for himself, and then be received into the Church upon that conviction. There can be no unity of the body unless there be a unity of the spirit. Nor can there be a unity of teaching unless the Spirit controls that teaching.

If, then, the Spirit of God is the teacher, will not all

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[6] John vi, 44. [7] Luke xxiv, 45. [8] Acts xviii, 26.

be taught of God, and all be taught the same thing in the same way, since God is "no respecter of persons?"

We read: "And they shall be all taught of God." When such latitude as personal right to interpret the Scriptures without any restriction is advocated by men who claim the authority to teach, need we wonder at the growth of sectarianism? Yet these same Doctors of Divinity are in no way modest in disclaiming their innocence of the guilt of advocating sects. "Thou that preachest a man shall not steal, dost thou steal?" No principle is so utterly at variance with the doctrine of Christ. Let such leaders have control, and the prayer of our Lord will never be answered wherein He prayed that His disciples might "be one as He and the Father are one." Yet these blind guides cry aloud for more money in order to spread their nefarious doctrine. The Scriptures teach, if they teach anything, that the gifts which Christ gave to His people when He ascended up on high were to bring them "into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."[9] Nothing but the Word of God and the teaching of the Spirit will preserve the orthodoxy of the Church. Upon this point the Jewish Church broke faith with God and His Word; and for that reason they failed to discern the time appointed for their visitation. And further, if Heaven has no part in bringing men to the light, there can be no true conversion, and the evidence is not wanting among the religious bodies of our day.

The next thought is, By what act or means do individuals become a part of this building or Church? The answer is, By that same application of law that brings about an increase in any field where life exists. All material must undergo a conversion or change before it can be used in constructing a building. Or, in other words, nothing that has life comes into the kingdom of the world or

[9] Eph. iv, 13.

the Church unless it is born into it. The teaching that baptism and the communion are not Church ordinances is at variance with the Scriptures at every turn. The Church is called the family of God, or the kingdom of God; and by what means is that family increased if not by the principle of birth? And what principle is more a vital part of that family, or any pure family, than a legitimate birth? Again, by what means did the house of Jacob become members of the Jewish Church, if not by the right of circumcision? And further, what intelligent man will say that the right of circumcision was not an ordinance in that Church, and the basis upon which that Church rested?

If that upon which the Church rests for her increase is not a part of the Church, then, by the same way of reasoning, the principle of generation is not a part of man. The teaching of the Scriptures is, "As many as are baptized into Christ," or into the body of Christ (for that is the only construction that is admissible), have put on Christ. Will any sane—spiritually sane—man say that the power of the instrument is not a part of the instrument? To teach that baptism and the communion are not Church ordinances is but to declare that the power by which a mother gives birth to and supports her infant babe is not a part of that mother. If this is the best our college-bred theologians can do by way of interpreting the Scriptures, they had better, like Nebuchadnezzar of old, go to the fields and eat grass until they learn what wisdom is. But we are not yet done with this unpardonable blunder.

It is taught by these same men that the individual who becomes convicted of sin, and comes to where Christ is, has a right to partake of the communion even before he is baptized into the Church. The first error was bad enough, but this is the climax. If such teaching be true, this is, in deed and in truth, a world of chance where law is a stranger. Has any individual the right of citizenship in a foreign kingdom until he becomes willing to take out nat-

uralization papers? Or, in other words, to bring the thought closer to the point at issue, has an unborn babe any physical rights in the family? Common sense, to say nothing of reason, revolts at such stupidity.

Grant that such travesty of law should obtain, the result would inevitably be confusion confounded. The only position that is tenable—and such is always reasonable—is, that the Church has for its foundation and pillar the entire doctrine of Christ and His apostles as taught in the New Testament Scriptures, from the doctrine of belief and faith to the doctrine of anointing with oil in the name of the Lord. Not until the Alpha and Omega of the Gospel of Christ is complied with, in the literal sense of the word in which it comes to us, can any organization of believers be consistently called the Church which Jesus Christ called "My Church." If this position is not safe and secure, there remains nothing upon which to build while God is the Architect.

What further warning does the world need than the words of the Founder of the building, the Church? His words are: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and *great was* the fall of it."[10] Well says the Scripture, "If the blind lead the blind, they both fall into the ditch."

By what rule of discipline is this building or Church governed and controlled? And are the Scriptures sufficient of themselves to accomplish the desired result? The answer is, He who built the house hath ordained the law of that house, and that law is complete in itself. It is evident that Christ considered the building "My Church," or

[10] Matt. vii, 24–27.

the kingdom, the house of God, as we may call it (for all these terms are applied to it by Divine authority), sufficiently developed by Him when dwelling among men; and no one can justly say there was no Church established before the Day of Pentecost. Nor can the other extreme be sustained, that the Church was in her power and beauty before that time.

When Peter had declared his faith in his Lord, and Christ asserted the existence of His Church, He then told Peter, "I will give unto thee the keys of the kingdom."[11] This expression at once evidences the existence of the Church at the time when Christ spoke to Peter and to the rest of the disciples. Neither God nor man designs a key until there is something to be opened. The kingdom was first established, and then the key was furnished that would unlock that kingdom. In due time Peter responds to this command. Upon the Day of Pentecost, Peter, by the help of the Holy Spirit, opened the Christian Church to the whole house of Israel; and no living man or living angel could have done it but Peter. Unto him was this charge committed, and he alone could fulfill it. Again, at the house of Cornelius, the Gentile, was the second key used, to open the Christian Church unto the house of the Gentiles. In both instances God intervened by using man as an instrument in order to accomplish the end. And not until this barrier was removed between the Jew and the Gentile was Peter or the rest of the disciples truly converted. And this is in accord with what Jesus told Peter when he informed him that "Satan had desired to have him that he might sift him as wheat;" further assuring Peter that "He had prayed for him that his faith fail not: *and when thou art converted, strengthen thy brethren.*" Let this suffice as touching the building, and when it was ordained, and what is its mission.

The rule by which the Church, the House of God, was

[11] Matt. xvi, 19.

to be governed through all time, is contained in the New Testament Scriptures. Man-made creeds, confessions of faith, catechisms, and all other isms that men may invent, are but drift in the stream, which obstruct their own passage. Can fallible man, by any effort of his own, presume to change the counsel of God? Was anything lacking in the law which God gave to Moses, that the people were not pure and upright? Nay, verily! The want was in their failing to observe the law. Shall He who is perfect give man an institution to the end that he may become perfect, and then ordain an imperfect law by which that institution should be governed? Such attempts are but the product of the flesh, and will reap death in the harvest. For over sixteen hundred years men have been trying to perpetuate a Church by ignoring the order which Christ gave, and have failed in accomplishing their design.

Purity of individuality is the all and ever-abiding prerequisite to the life and growth of the Church. No rule or method that men may invent will so perfectly establish and sustain that degree of simplicity and purity of character which shall constitute the members of the Church, the Body of Christ, as that which Jesus gave in the eighteenth chapter of Matthew's record. If that discipline be observed from a pureness of motive, it is impossible for impurity to exist in the Church. It not only makes every man his brother's keeper, but places every man in such a position that his brother can keep him, and centers that power by which the Church is governed within her own body, of which all the members are partakers. By setting aside this pure, heaven-born principle, the religious bodies of the world have arrived at their present corrupt condition of membership. And who are to blame but their teachers, or shepherds, who seem to be more interested in the fleece than in the flock? If the assertion of the late Dr. Sturgeon, made years ago, had been heeded, the religious bodies of the world would offer a better instrument

for the advancement of mankind. His words were, "I will work a hundredfold *harder* for the *purity* of the Church than for the *increase* of the Church." Let this be the standard of merit, rather than numbers, and the efforts of the religious world will be seen and felt. Nothing can be more detrimental to the true mission of the Church than the mad rush for material regardless of quality. If bulk is the standard of merit, corruption is at a premium and the end thereof is death.

The simple law by which the true Church is governed, develops all the good in man, while it destroys all that is selfish and impure. It is so framed that all are brought to a common level, while it lifts all to the highest ideal of life. It so divides the power of love among the members of the body, that each looks not only upon his own things, but also upon the things of others, and thus produces a unity or oneness in the body. As says the apostle, "Ye are complete in Him." And thus the Church, the representative body of Christ stands, and will stand, until He comes to give His people "a house not made with hands, eternal in the heavens."

Of what material is this building composed, and who is eligible to admittance into it? To the first question, the answer is, that which is susceptible of development; which further implies, the power to discern and utilize the means offered for development. The abnormal mind can not be used in this building for lack of proper knowledge to perform the necessary demands. And this application is more extended than is often realized at first sight. The normal condition of the human mind is not impure and sinful, but innocent, and susceptible of development along lines conducive to growth in its field. There are two conditions in which the mind may be found when it can be said to be abnormal. First, the infant state, before sufficient power of reason is present to comprehend the basis

upon which character is built. In this condition the mind is pure and innocent, and the Church has nothing to offer in addition. In fact, the work of bringing men *to* that condition is the sum-total of the Church's mission. Not until that condition is passed has the Church anything to offer by way of making men and mankind better.

The second condition is, when the mind has become so deadened to truth and purity by the effects of sin and ungodliness, that there is no longer power remaining to comprehend the worth of better things. So long as such a condition remains, there is nothing in the material beneficial to the Church. Not until the mind awakens to the knowledge of its condition, and feels the reality of it, and gives evidence of the same, can the Church consistently undertake to mold that material into the house of God. "For he that cometh to God must believe that He is God, and that He is a rewarder of them who diligently seek Him."[12]

Lastly, is the Church an indispensable instrument to the salvation of man and mankind? The answer is, All those who are proper subjects for Church membership have no promise of eternal life here or hereafter unless that promise is obtained through the means which the Church offers for salvation. The mission of the Church is no less in providing for men the highest and noblest things in this life than in offering the reward of an eternal inheritance. We too often build more upon the hope of that which is to come than in striving for the present inheritance of righteousness. "Here and now" is our field and our labor. Should we prove unfaithful stewards to our present trust, very little room is there to build for that which is to come.

We can, if we will, enjoy a foretaste of eternal life even here; and that opportunity lies within the Church;

[12] Heb. xi, 6.

and he who will not labor in that field can not expect to reap the harvest of God's love when the end has come. The teaching of the Scriptures is: "There is no other name given under heaven and among men, whereby men can be saved, than in the name of Jesus;"[13] and the Church has stood for that Name ever since the Holy Spirit took up His abode there; and so long as the people of God stand for that which Jesus stood, will the Spirit bear witness to her work and light.

Morality may be the test of religion; but while morality provides the material for the building, it does not and can not furnish the place to use it. It is asserted here that no man can be morally honest, in the full sense of the word, and remain out of a covenant relationship with his God. Morality is just pure enough, and good enough, and kind enough to point to that which is better; and every man who possesses morality up to that standard is forced to turn from her index finger when she points toward her origin. Morality at her best says, "Do unto all men as you would that all men should do unto you." We take morality at her terms, and gladly accept the challenge. Then it follows, if a man desires all men to love him, he must first show love toward all men; this is morality, and it is also Christian. If, then, a man should love all men in order that all men may love him, by what means can morality escape loving God, who created all men and gave them the principle upon which morality is built? This is the perfection of morality, and this is what she must do in order to be true to her own terms.

The conclusion is, all men, to be strictly moral, must love God; and the supreme test is, if an individual would prove himself true to his claim, he must show that love; and the only field the present life offers for that test is the Church. For since, if any one would show love to God, he

[13] Acts iv, 12.

must keep His commandments, the Church alone provides the field for that test. Here is morality perfected through the power of the Church; and this is the Church's claim, and she is always waiting for an opportunity to prove it. Then it can be truly said, "All things are yours, and ye are Christ's, and Christ is God's."[14]

[14] 1 Cor. iii, 23.

FAITH.

"Without faith, it is impossible to please God."—PAUL.

How LIKE a Father our God deals with us! Along the path He asks us to travel He kindly leads the way. Before He asked us to believe Him He showed that He was willing to believe us. Not until He disclosed His love to us did He ask us to love Him. Before He required us to have faith in Him, He showed by His works that He did nothing without faith. "By faith the worlds were made."[1] By and through faith, holy men of old were approved of God. It was to a weak and unbelieving world our Lord said, "O ye of little faith." It was they who, while partly believing and yet doubting, cried out, "Lord, increase our faith!"

Faith is an abiding prerequisite in building for heaven. "Now abideth faith, hope, and charity." The emphasis which the Scriptures put upon faith as an essential factor in working out our salvation is expressed in the words, "Whatsoever is not of faith is sin."[2] The full meaning of this expression is, sincerity, earnestness, a consciousness of the sacredness of our vows. Man has ever been prone to hold too loosely his part of the covenant. Whilst he knows full well that God is faithful to perform all He has promised, yet upon this assurance man too often underrates his obligations to God; which leads him to indulge in the false conclusion that the unlimited mercy of God will in some way or other atone for man's unfaithfulness. As dangerous as this position is, many, if not the greater part, of the professing world have fallen into it.

[1] Heb. xi, 3. [2] Rom. xiv, 23.

Again could the prophet cry out, "Will a man rob God?" Well did the house of Israel know what kind of sacrifice Heaven required at their hand; yet did they offer to God that which to them was worth very little, showing in this a want of faith in God's Word. Is it any wonder Jehovah lost faith in them? Can He have faith in those of to-day who have so little faith in what they offer as service to Him? "Faith cometh by hearing, and hearing by the word of God." Possibly we shall find no better place to emphasize the fact that the Scriptures admit of but one kind of faith,—"The faith that was delivered unto the saints."[3] He whom God sent into the world gave to the world this faith, built upon love. Whatever else tends to fasten itself upon us needs the most careful watching. The voice of the Spirit throughout revelation centers upon this one basis: "One Lord, one faith, and one baptism."

The Scriptures, in defining the word Faith, leave no doubt as to its meaning.—"The substance of things hoped for, the evidence of things not seen." The field of faith lies in the future. Faith rests entirely upon promise and prophecy. Since God alone can lift futurity's veil, and show us the unseen, how obviously plain is the statement, "Faith cometh by hearing!" How well our Lord spoke when He said, "Take heed how you hear," is now clear. "Hear, O Israel; hear, O ye Gentiles; hear, all ye nations of the earth! Hear, and your soul shall live." As our hearing, so shall our faith be. As our faith, so shall our strength be. For we "walk by faith, and not by sight." He that hath ears to hear, let him hear what the Spirit saith unto the congregations. (N. T.)

The world has never lost the desire to hear. Even the wise men of Athens, with all their wisdom, still desired to hear. They were sensible of the fact that there was yet something to hear. So now, this day, we are all anxious to hear: we start at every sound, especially if some new

[3] Jude 3.

thing or thought is presented. Alas! how soon our interest dies when the story of the *cross* is told. At the story of self-sacrifice, how soon our eyes grow dim, and our ears dull of hearing!

Where, then, is there room for faith? There is none. Faith, like seeds, can only grow in fertile soil. No profit can come from hearing unless there is faith in what is heard. "For the word preached did not profit them, not being mixed with faith in them that heard it."[4] Under this condition need we wonder why faith becomes less, when the world refuses to hear? To hear sound doctrine, "turning their ears from the truth, and being turned unto fables."

In regarding this state of things we can easily see why our Lord said, "When I come, shall I find faith on the earth?" Whilst it is clear that faith looks forward, it also looks upon the past, and upon the present also. The past dealings of God with His people, the fulfilling of all that was spoken, the reward of the faithful, and the condemnation of the unfaithful, teach us, beyond any doubt, that to be found faithful when He comes to reckon with men, we must be found doing the things of the present. This is the only true ground upon which faith can rest.

Prophecy means inspiration; the birth of prophecy remains with God. "The seed of the woman shall bruise the serpent's head," was the birth of prophecy. Faith prompted this prophecy. As God could swear by none greater, He therefore, says Paul, "sware by Himself." As there was none stronger in whom to confide, God had faith in Himself that eventually the Child of Bethlehem would conquer. All prophecy turns upon this point. Hence prophecy is built upon faith, and faith in turn rests upon prophecy, while the field for its work lies between Eden lost and Paradise gained, time begun and time no longer. Within this boundary lies the reign of faith. Our fidelity

[4] Heb. iv, 2.

to the word of truth, our demonstration of character as we draw light from the truth, qualifies the faith we have in the truth. Upon this point our faith stands or falls.

Faith is the foundation of hope. It is to the believing, trusting, faithful one that hope becomes fruition. However impossible a thing may seem to us, however far from our way of reasoning,—if God has willed it so, faith accepts it. True faith never wavers or doubts. The more dark the path, the heavier the burden, the deeper the sorrow, the more bitter the affliction, all tend to fallow the soil for faith's strongest growth. For faith is a thing of growth; this is its work and its worth. It is fed from a fountain that is ever expanding, until the goal is reached. "Be thou faithful until death, and I will give thee a crown of life."[5]

Saving faith is not a product of earth, but a gift from God. The teaching of the Scriptures is, it was delivered unto the saints, who, in their patience, possessed the faith of Jesus.

Again it is said, "Christ is the Author of our faith." The sum of all that has been spoken or written by inspired men sustains the principle of a unity of faith. The gifts that men received through the triumph of Jesus was to that end,—"until they all come unto the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure and stature of the fullness of Christ."[6] True faith and true love will and must unite, if the prayer of Jesus is to be answered. The life and work of Jesus Christ reveals to the world but one character, "In whom dwelt all the fullness of the Godhead bodily."[7] Hence to know Him can only mean a unity of knowledge of all that upon which faith is built; which further implies, a unity of faith drawn from that knowledge.

The leading effort at present is to endeavor to draw just enough from the Scriptures upon which the believing

[5] Rev. ii, 10. [6] Eph. iv, 13. [7] Col. xii, 9.

world can unite; and the less doctrine, the more perfect the union. In opposition to this, the mind of God was to give to the world a revelation of truth perfect in every feature, and as such it must be accepted in whole. If the effort was more in the direction to accept the whole of revelation, and less to gather in the whole world, there would be more consistency in the work, and a brighter prospect of a blessed reward. The faith of Jesus must be the faith of His people in all places and in all times; it can not change. Unerring faith, unchanging faith, undying faith, in all that God has commanded,—this is saving faith, and the only faith that will bring salvation.

The Pharisees had not left off the ritualism of the law; the outward form of rites and ceremonies they still maintained; yet these were without meaning in the absence of mercy, judgment, and faith.

Faith to the man of God is what the compass is to the mariner,—it is the helm by which the ship is guided; the star that points to the Babe in the manger. The faith that was delivered to the saints is the ever-present emblem by which the people of God are known; a sign that never fails, and should never be spoken against. Faith has a saving power,—"Thy faith has saved thee." The promptings which lie behind a saving faith propel its possessor onward and upward, increasing confidence, dispelling doubt, explaining life's sorrows, softening affliction, a guard in temptation, a true companion in trials.

LOVE.

"If any man love Me, he will keep My words."—JESUS.

THE power of God and the wisdom of God are equal. The mercy of God and the justice of God are also equal. Yet over all and through all the LOVE of God reigns. Love is the supreme attribute of God. What love is we can feel better than we can tell; we best comprehend it when we see the manner of its manifestation. Love is inseparably connected with sacrifice. This is shown in God's command to Abraham: "Take thy son, thine only son, whom thou lovest."[1] This was Abraham's supreme test, a test of love. It was the Divine Mind that brought the test, in order to determine, by comparison, the strength of a father's love.

This test of love, proclaimed by God and man, has echoed through all ages, to teach mankind the meaning of love. There can be no higher meaning attached to love. What holy consistency do we behold in the Divine Father in offering His own Son a sacrifice for sin! This is the example, with the meaning attached, upon which all love to God and His Word must rest. Whatever our mind may be as touching the relation to the eternal law of God, we need seek no further for a solution. The entire problem of man's reconciliation to God must be worked out upon the example which the infinite Creator has shown—*sacrifice*.

The Apostle John beautifully portrays the force of the example in the following words: "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God."[2] Making man the son of God em-

[1] Gen. xxii, 2. [2] 1 John iii, 1.

braces the entire purpose of redemption. This redemption is built upon sacrifice, and love prompted it. Here is the fullness of love the Infinite has for the finite. The fact that love is the strongest power that man possesses, readily explains the wisdom of the means adopted in order to redeem him. Love is the first emotion of the infant life. Nor should we wonder at this, since man is the product and image of Him whose name is Love. There is no principle better adapted to man's nature, by which he may be reconciled to his Maker, than the principle of love.

In case of separation, the things separated can be united only by unifying their powers, or by establishing a oneness of design. The prayer of our Lord beautifully confirms this point: "That they all may be one; as Thou, Father art in Me, and I in Thee, that they may be one in us; that the world may believe that Thou hast sent me."[3] Again, "I in them, and Thou in Me, that they may be perfect in one." As the weak can only be helped by the stronger, so God who is abundantly able, has tendered his love to fallen man, that man may, by laying hold of the means, be again united to his Maker; and that by and through the power of love. "For while we were sinners, God commended His love to us, in giving His Son to die that we might live: the just for the unjust, that He might bring us to God."[4] In short, love is the supreme tie that binds God to man, and man to God. Without this, there could be no true sacrifice, nor true service. Worship that is not prompted by pure love to Him who is worshiped is empty and worthless,—"As sounding brass and a tinkling cymbal."[5]

We notice, not only the manifestation of God's love, but also the manner in which it was manifested,—that we should be called "the sons of God." This is the ultimate mark of Divine love,—to make man a son of God, again uniting man, who is the glory of God, to his eternal origin.

[3] John xvii, 22. [4] Rom. v, 8. [5] 1 Cor. xiii, 1.

Through the principle of generation, sonship is established; symbolizing, by parental relation, the most sacred conception of love of which the human mind has knowledge. Thus by God's condescending to enter through love within man's domain, man is enabled to comprehend the fullness of this attribute of God. By comprehending, he is given power, through love, to partake of the nature of God. And this he attains to by imitating God. When man yields to the constraining love of God, by degrees he is able to overcome the human or sinful nature; and by degrees he is enabled to put on the Divine nature. This is conversion, and the only way conversion is brought about. At this point a oneness is established between the Father and the Son and His mystical body, the Church; and thus, our Lord's Prayer is answered, by God's own way and means. This is but the natural result of the unifying power of love. Love always unites, there is no exception to this law in either the natural or the spiritual kingdom. It then follows, since all we can know of God comes through these two avenues of knowledge, to love God is to love His revelation; which further implies obedience to that revelation. "If any love Me, he will keep My words."[6] We may have faith, and we may have hope; but, first and last, we must have an abiding love. Without love, faith is dead, and hope has no comfort.

Love has not only a uniting influence, but one that conquers as well. When love shall have its perfect work; when its mission is done, and the conquest is over, and the victory won,—then shall the conquered and the conqueror dwell together in love. Here is the happy solution of the apostle's words: "We shall come out more than conquerors through Him that loved us."[7] This is the consummate purpose of the Infinite Mind, the fruit of the sacrifice of His Son, our Savior, the bountiful harvest of God's endless love. "Behold what manner of love!"—love

[6] John xiv, 23. [7] Rom. viii, 37.

inviting, love forgiving, love receiving, love unchanging, love conquering, love redeeming, love eternal,—this the God of love has bestowed upon sinful man in order that he might become the son of God. How unspeakably happy is that people who abide in that love, through the Word of God abiding in them! "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."[8] O that all would hearken to that voice of love, and turn not away from its wooing!

Reader, can you still turn from that love? Can you continue to love what God hates, and hate what God loves, the saving of your soul? Sad indeed is that heart which feels no love for others, nor receives love from others, even from a human standpoint; how much more from God's standpoint! Wandering in fields that are barren, feasting upon that which is dying, hoping in that which is deceiving, at last dying amidst that which is condemning,—could we have no other choice, how bitter would be our cry, and how well-grounded the reason for such bitterness! Grateful should we feel to be able to realize that, on every hand and in all conditions, we are surrounded by love; best of all, the love of God! It is the goodness of God that leads us to repentance, by which we are given the power to comprehend the length and breadth, and height and depth, and to know the love of Christ, which passeth knowledge."[9]

Should you go on through life a stranger to love and to God until the evening of life overtakes you, and the night of death embraces you, and the day of judgment confronts you, what will be the sadness of that hour when the love of God condemns you! He, who on Calvary cried, "Father, forgive them, they know not what they do," gave to the world the voice of love, that we might learn to love and to live. The comforting thought is "If any man love

[8] John xv, 10. [9] Eph. iii, 18.

Me, he will keep My words: and My Father will love him, and We will come and make Our abode with him." Thrice happy, indeed, is that one with whom the Father and Son abide; blessed are that people over whom the Godhead keeps watch. Through love, the people of God are to give to the world the evidence of their claim: "By this shall all men know that ye are My disciples."

Herein is the completeness of this love: It "believeth all things, hopeth all things, endureth all things;" it never faileth; it is as eternal as the source from which it comes. And this is the evidence of eternal life even here. The apostle, in considering the perfection of this love, says: "For I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which we have in Christ Jesus our Lord."

There is yet another claim that love offers us: it casteth out fear; and this it does by removing all cause for fear. "Perfect love casteth out fear." It restores peace, it promotes holiness, it prompts righteousness, it brings man into fellowship and communion with his Maker, the glorious object for which the sacrifice was made, the triumph of undying Love.

REPENTANCE.

"Repent, for the kingdom of heaven is at hand."

REPENTANCE was the theme of him who was sent to prepare the hearts of the house of Jacob to receive the promised Messiah. It was the message of him who cried in the wilderness, "Prepare ye the way of the Lord, make strait His paths."[1] The teaching of him who came to show mankind the way of salvation began with the words, "Repent, for the kingdom of heaven is at hand."[2]

Repentance implies a knowledge of sin and its soul-destroying powers. It is a state of mind which views, with clearness of perception, the sentence of death pronounced upon the ungodly. Repentance is this, and more. It is the point at which man finds himself looking both ways. Standing in the midst of Jordan, behind him he sees the wilderness of sin; before him he views, though but dimly, the Promised Land—Salvation.

The causes that produce a condition, very often have great force in explaining that condition. The Scriptural teaching is, "Knowest thou not that the goodness of God leadeth thee to repentance?" From this, and other Scriptures, we are led to infer that God's love and mercy, His forbearance and kindness, His remembrance alike of the just and the unjust, the still small voice that is knocking at the door of our hearts, the Spirit that striveth with man for his fellowship, are the effectual pleadings that lead us to repentance. "For no man cometh unto Me, except the Father who has sent Me draw him," said Jesus.

But may we not inquire, Is there not another factor

[1] Matt. iii, 3. [2] Matt. iii, 2.

that may have a work here also? While sin is transgression, and its wages death, do not its very pangs create a struggle for life? Had the destitute, starving condition of the prodigal son no part in bringing him to remember the sweetness of home? Did not the company of swine, when compared with his father's house, move him to say, "I will arise?" Again, does not the knowledge of darkness help us to appreciate light? It is only by the stress of comparison that the true merit of things is seen. By the presence of sin in the world God's goodness and mercy are made to assume the brightest luster.

Sufficient has now been said for the interested mind to see that without sin in the world, there would be no cause for repentance; and without the light and love of God, there would be no way to repent. The conclusion is, the Divine mind has so tempered all things that man may reach the highest development by giving him the fullest opportunity. In so doing man is enabled to comprehend the need of redemption, which fits him to give his Maker the more perfect praise. In the words of the apostle we are made to say, "O the depth of both the wisdom and knowledge of God!"[3] Whatever repentance, or the condition which gave rise to the word, may mean to the world now, we are not at a loss to know what it meant to him who proclaimed it in the wilderness. His answer to those who desired the blessings of repentance without repenting, was: "O generation of vipers, who hath warned you to flee the wrath to come? Bring forth fruit meet for repentance."[4] Evidence of reformation is the qualification of true repentance. Think not that birthright counts for heirship here. The blessedness of repentance is free to all men, when all men bring forth fruit that makes them worthy. The call to repent appeals to all men alike; for all men must repent. It is an individual work, and every individual must realize the sincerity and earnestness of it. True

[3] Rom. xi, 33. [4] Matt. iii, 7.

repentance is a sacred work; it brings us to the point where God is willing to meet us and receive us: "Draw nigh unto God, and He will draw nigh to you."[5] It brings us to the point where we can and must plead our own cause, and not another's; where we will feel and know that, while we are looking into the depths of our hearts, God is also beholding our inward thoughts. "For our secret sins are in the light of His countenance."[6] It is sacred, because it works a godly sorrow for sin, that needeth not to be repented of.

The depth of the meaning of repentance can only be measured by rightly considering the work that is to follow. If there be not a genuine repentance, there can not be an abiding covenant. The right of baptism has no sanctifying influence, unless the work of repentance has properly prepared the subject to receive it. And right here there is danger of making a fatal mistake. Remember, always, that God is not mocked; and honesty of heart and sincerity of design must accompany all our labors to obtain salvation. Man's approach to God is one of successive development. Each succeeding step is prompted by some strength previously gained, by which an evidence of progress is established. Here is the importance of repentance. While it establishes belief, it also qualifies faith; for it must needs be that belief and faith precede repentance.

We are now brought to consider what constitutes a fit subject for repentance. The gravity of the Scriptures, and the responsibility resting upon those who accept them, are of such a nature as to prove conclusively that they were intended for mature minds—minds that can feel and comprehend the weight and meaning of a covenant. Nor should this be thought unreasonable, from the fact that the covenant of salvation is of the highest character, and embraces the gravest responsibilities. Its relation and meaning are as far superior to earthly covenants as eternity

[5] James iv, 8. [6] Psalm xc, 8.

surpasses time. A covenant embracing the most sacred obligations, as well as demanding the strictest observance of them, is the covenant which confronts every one, who truly repents and comes to God. We can consistently ask, "Who is sufficient for these things?" It can not be the infant mind; such things are not within its reach to grasp. It can not be the abnormal mind, for it is not responsible. No covenant has any power where either party is not responsible. The fact is, there is no legal ground upon which to establish a covenant. And for the same reason there is no room for repentance where like conditions are present. Men are more consistent in their civil pursuits than in their efforts to obtain religious ends.

Repentance can only follow a sense of guilt, and guilt, or sin, can only obtain upon knowledge of right and wrong. The Scriptures are quite plain on this subject. "He that knoweth to do good, and doeth it not, unto him it is sin." These words confirm the conclusions here drawn, beyond any chance to be mistaken. There could be no justice upon other ground, from the fact that, up to that point, innocence remains, which of itself bars every possible demand for repentance. The entire work of salvation has for its object the establishing of innocence; but to those who have not lost their innocence the Scriptures make no appeal. This is the righteousness of God, and His people have ever subscribed to it.

But what are the teachings of men when compared with revelation upon this question? Are they not in direct opposition to it? Their own practice is evidence sufficient to establish the fact. What benefit can be derived from the breaking of the bread of communion whilst lacking the power to know the purpose for which it is broken; or in passing the cup of blessing when unable to gather its meaning? Some have looked upon this scene, and were made to blush because of its inconsistency. Will men never cease to corrupt the Word of the Lord?

Again can it be fitly spoken, "The zeal of thine house hath eaten me up." When we properly consider how often false zeal has led mankind astray, and called forth the condemnation of Heaven upon man's presumption, is there not presented a broad field for serious thought? Forgetting that numbers is no evidence of righteousness, nor numerical strength an assurance of power, men in their mad rush to obtain both have sacrificed quality for quantity, and by so doing have robbed their religion of its saving power. How sad this is! But there is yet a sadder thing, and that is the lack of understanding to see the error, and hence an inability to comprehend the true meaning of repentance. Nothing is of more importance than correctly to understand what God requires of us, and properly to comply with these requirements. That mankind, from the least to the greatest, was separated from God by transgression, is a truth readily accepted, because of its reasonableness. And that the recital of the manner in which the transgression shall be blotted out is equally reasonable, is the occasion of this paper.

To help those who can not help themselves is divine; the fullness of this was made manifest in sending a Savior, a Redeemer. The power and completeness of that Redeemer lay in the virtue of His atonement. By the sacrifice upon the cross the world was relieved of the effect of the transgression in Eden. In the language of John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world!" By virtue of the atonement the entire human family who have died, and who may die, without individual transgression, have been placed in an innocent relationship with God,—which includes all children under the years of responsibility, and adults whose minds are abnormal. To all such, repentance has nothing to offer.

By the death of Christ, the Testator, a law was sealed which wills to all share and share alike, who are willing to accept the terms of that will,—not an earthly inheritance,

but an eternal one, whose endurance shall be to all eternity. A sincere belief from the heart, a pure faith that worketh by love, a godly sorrow that worketh a genuine repentance, are the necessary possessions of every individual, in order to fit him to receive the means of regeneration called baptism, by which he becomes an heir to that incorruptible inheritance. Whatever theologians may say to evade these truths, or, by their so-called Higher Criticism, form an excuse to ignore them, they will remain unmovably fixed by God in the heart of His people, being incontrovertibly supported by His revealed Word. This is the righteousness of God, and he who accepts these truths accepts God. Nor is there any prescribed limit to them, "For out of every nation, he that feareth God and worketh righteousness is accepted of Him."[7] He who rejects them, rejects the means of receiving them, and must abide by the decree of the court, which is the judgment seat of God, whose sentence is, "Depart from Me, ye workers of iniquity." "For the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteousness."[8]

True repentance contains conditions of salvation; and for this reason is of great worth to the truly penitent. The groundwork of a genuine conversion depends upon the kind of repentance which has preceded it. Our belief may be somewhat circumscribed, our faith but partially developed; but our repentance must be full and complete. Here is a field of our own, in which none other has the right to intrude. To know ourselves now is imperative, and duty becomes heroic. We may compromise with man without sensitively feeling the force of guilt; but not so with God. It is not enough to know our guilt; we must feel the weight of it. We may confess to ourselves that our acts have been wrong and sinful, in omission as well as in commission; we must also openly confess to God, and that from the depth of our soul, in humble submission to God and the right-

[7] Acts x, 35. [8] Psalm 1, 5.

cousness of His demands. This is the meaning of what the Scriptures call a godly sorrow for sin that worketh a repentance unto salvation. God and His Word is truth, but both require a witness; and this principle has always been adhered to throughout the entire revelation from Heaven.

May we not, then, conclude that, in order to manifest true repentance, there must be an evidence of the same? This was the point where he who was baptizing in Jordan demanded a halt. "Fruits meet for repentance," was the evidence required then; it is the evidence required now. If the goodness of God is the means that leads us to repentance, then the grace of God is the means that teaches us how to repent, as evidence the words of the apostle, "For the grace of God that bringeth salvation has appeared unto all men; teaching them that denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world."[9]

A godly sorrow for sin implies a sorrow for all ungodliness, and a willingness to forsake it. So long as there is an evidence of ungodliness in or about us, the repentance is not genuine, for the reason that there still remains something to be repented of. The king of Nineveh gave to the world an example of repentance which, for fullness of meaning and effectual results, has few parallels. Too well did the king know that, while clothed in his kingly robes and fleshly lusts, he might vainly strive to show the inward feeling of his heart and soul. If, indeed, sorrow and remorse have filled my soul, let sackcloth clothe my body. If I am living in the consuming flames of destruction, I will declare my sorrow by sitting in the ashes of repentance. This is repentance qualified; this is repentance justified; and a repentance whose fruit is salvation. Nor did the fruit of his repentance die with that king and people. It remained for the Son of God to proclaim to the world that,

[9] Titus ii, 11.

in the day of coming judgment, the power of that repentance will pass condemnation upon them who despise it. "The men of Nineveh shall rise up in judgment with this generation, and condemn it; because they repented at the preaching of Jonah; and, behold, a greater than Jonah is here."[10]

May we not now ask, Can a body that is clothed with all that fleshly lust could invent, and ungodly pride put on, give evidence of a truly penitent heart? So long as the god of fashion of this world adorns the body, can it be thought that the God of grace and purity fills the heart? To all who, in deed and in truth, love God and desire salvation upon His terms, there is but one answer; and that answer is, No. Upon the other hand, the denying of these, with all other ungodly things, is evidence required of us to prove a reformation of life. Nothing is more false, nor is there anything more universally accepted, than that the religion of Jesus Christ makes no demands of men on this point. It is denied upon the threshold of entering into a covenant with God, and therefore has no binding force thereafter.

Having ignored the principle of self-denial by listening to almost all that lust could desire, the room for repentance, if any, is very small; forgetting that, in removing the sacrifice, the power of any religion is lost; for no religion is worth more than the sacrifice upon which it is built. Let this thought be seriously considered; let men ask themselves the question, "Am I of the world; or am I separate from the world? If I have chosen Christ, and He has chosen me; has that choosing brought me out of the world?"[11] Jesus Christ said unto His disciples, "Ye are not of the world, but I have chosen you out of the world; therefore the world knoweth you not." Could there be a better reason why the people of God should separate themselves from the gatherings of ungodly men and de-

[10] Matt. xii, 41. [11] 2 Peter iii, 22.

grading associations, where vice stalks naked, and glory is crowned in her deepest shame? Well says the apostle, "What concord has light with darkness, or Christ with Belial?" What agreement, or fellowship, can the people of God have with such things? Let us so answer and act that the echo in eternity may not cause us to blush.

True repentance brings us where God will accept us, and, having reached that position, we can never return to the place we left. It is as though we had crossed the stream and burned the bridge behind us. We may fall away, we may deny the covenant, we may turn again as the "dog to his vomit or the sow to her wallowing in the mire," but we can never stand in the same relation to God and man as we once did. The obligations of that covenant can not be annulled, nor its full benefits ever enjoyed, so long as time shall last. This is why it is better never to vow, than to vow and not pay.

On the other hand, we have "crucified the Lord afresh, and put Him to an open shame;" for which thing the apostle declares, "It is impossible to renew them again to repentance." Repentance brings joy and peace to the sinner's soul, and gives a rest to which the world is a stranger. It creates joy in the Church, both on earth and in heaven. "For there is more joy in heaven over one sinner that repenteth than over ninety and nine just persons that need no repentance."

Who can measure the fullness of that joy when heaven and angels join in the chorus? or the depth of emotion within the breast of the Father when the prodigal returns? Whatever may be the bounds of our Master's teaching, or the meaning contained in the parables spoken, none is more comforting to the weary, tired soul than the return of the prodigal to his father's house. Friendless and homeless, guilty and undone; though swine were his companions, and a wasted ambition his reward, there was still a way of escape: "'I will arise, and go to my father's house.'

There is bread there and to spare; there is still a father's love at home; may it await my coming! Ah! I will go home again, but I will not ask the fullness of that love. No, I am not worthy, I only want to be at home once more, even though it be as a hired servant. I have tried my own way, and found it wrong. It seemed good unto me, but the end brought me to ruin and despair. To remain here is to perish in filth and disappointment." Here is an example of repentance by divine teaching; one which is full to overflowing with simplicity and tenderness; which Heaven alone can draw; yet within the reach of every true penitent soul that seeks a home with God. And thus onward through increasing generations and increasing sin, the voice of the Son of God comes to us with increasing force, —"Repent, for the kingdom of heaven is at hand."

THE SCRIPTURAL MEANING OF THE WORD "BAPTIZE."

Possibly there is no other doctrine in the teachings of Jesus upon which so much has been written and spoken, which has engaged so many minds, has been made to mean so many different things, and has been observed in so many different ways, as the ordinance of baptism. The cause, no doubt, lies in the emphasis which has been placed upon this rite. Men have made it the master-wheel of the entire economy of grace. They have looked upon it as the all-sufficient test of orthodoxy, the all-overreaching means for entering into the family of God. As circumcision was the door or leading rite in the Jewish Church, so baptism has been held as the door or leading ordinance in the Christian Church.

This may be true in one sense, and wrong in another. Baptism in itself has no saving power; nor have the other ordinances any saving power within themselves. Baptism has a specific meaning and work, beyond which it can not go. The Scriptural teaching is that we are saved by belief, by hope, by faith, by grace, by baptism; yet not by any of these alone; but through a combination of all,—as in the natural life we live by breathing, eating, sleeping, exercising, etc. That baptism is essential in order to accomplish an end is all but universally accepted by those who regard revelation as divine. Jesus Christ declared, both by precept and example, that no man can enter the kingdom of heaven unless being born of water and of the Spirit. The fact that it is the unchangeable law of nature that nothing can pass from one kingdom into another but

by being born into it, argues forcibly the right to claim for baptism what Jesus demanded.

While belief changes the thought, and repentance the action, it remains for baptism to change the relation. Unless the relation is changed, there can be no right of inheritance, seeing that "flesh and blood can not inherit the kingdom of God." It must now appear clear why baptism has demanded the attention of so many minds. But it is not clear why so many minds should be at a loss to comprehend its meaning. Since it is a fixed conclusion that the Scriptures are their own interpreter, all men are irresistibly drawn to accept them in the primary sense of the language in which they come to us. Should this be denied, upon what premise can the claim rest for a common salvation?

That the common people understood our Lord, and heard Him gladly, is proof that His language was within their capacity. Nor can it be shown, until the worldly wise began to cavil about the meaning of common words, that there was any unrest manifested on the part of believers. That the Gospel was delivered to ordinary, unlearned men is further proof of its simplicity. Hence we are assured that, to arrive at the proper understanding of the Scriptures, we must accept them in the simplicity with which they were given.

Whilst the word baptize is inseparably connected with a change of relation, there is another word which Christ used to express the same result. When the Master in Israel came to him saying, "We know Thou art a teacher come from God," the answer of Jesus was: "Except a man be born again he can not see the kingdom of God."[1] Men may cavil and contend about the meaning of the word baptize, but they *can* understand the meaning of the word *born*. This master of Israel understood it. His words express his convictions: "How can a man be born when he is old?"[2]

[1] John iii, 5. [2] John iii, 4.

There is no room for doubt as to how this Pharisee understood the meaning of our Lord's words: "Can he enter the second time into his mother's womb, and be born?"[3] Could any one come to another conclusion from the reply that Jesus made to this master in Israel? Does not the path to the unknown lead through the things that are known? Does not the whole structure of parable-teaching rest here? Not until men become wise enough to learn this profound truth will they be able to understand the law of God. When we become honest and simple enough to use what we have, then will the natural become more spiritual, and the spiritual the more natural.

Whilst man is composed of a trinity of parts, he has only a dual environment,—the natural and the spiritual, with unity of law governing both: not two laws, but one. What, then, is the result? The most logical that could be conceived of,—the natural is but the key to the spiritual, the ladder by which we approach the higher from the lower. The words of Pascal are appropriate here: "Nature is the image of grace." Still more fitting are the words of Paul to the Romans: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."[4] Believing that Paul, speaking by the Spirit of inspiration, testifies to the truth, we are safe in following His counsel through the defense of the doctrine He affirmed while in the service of his Lord.

Starting with the discussion of a birth, naturally suggests a consideration of what we term life. Being born is not the genesis or creation of life, but a bringing forth unto life. There is life before birth, but life at that point is in darkness; and here is the meaning and power of birth, —to bring forth unto life or light. This is the direct and primary purpose of salvation,—to bring from darkness

[3] John iii, 4. [4] Rom. i, 20.

unto light. "The whole world lieth in darkness," but Christ came to give it light and life. "I am come that they might have life."[5] Again he says, "I am the light of the world." Light and life, from a Scriptural point of view, are inseparable.

How reasonable, then, it is, when a sinner is brought into the kingdom of light, that he should be born into it! Nothing could come so near harmonizing with natural things and the unity of law. It would be nothing short of folly to resist this plain fact, since Christ says, "Ye must be born again." The word "again" infers the repetition of an action, which had been previously performed; and this truth was discerned by the man Nicodemus, to whom Jesus spake the words, "Ye must be born again." To a teachable mind accepting the primary meaning of words, the question must inevitably be, "How can a man be born when he is old?" Had no further explanation been given, the matter would have remained forever a mystery. The conclusion of Nicodemus was a logical one; none other was admissible. This Pharisee had exhausted his knowledge of known things, and beyond that he could not go until he received further light. No one could have gone to greater length. Words have their meaning, and the direct or primary one is always the safest. And here, so far as the master of Israel knew, and so far as we can know up to that point, the problem must rest, in the face of an impossibility.

It may be well to add here that we may not be misunderstood in the quotation from Romans i, 20, the visible things teach the power and existence of a God of law; but do not and can not teach, until revealed, what those things are which are governed by that law. Hence the necessity of a revelation. For it is always to be remembered that the higher kingdom must reveal itself to the lower; this law is universal.

[5] John x, 10.

We left our problem in the mind of Nicodemus as an impossibility. But Jesus answered, "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he can not enter into the kingdom of heaven." Did that Pharisee still think that this Teacher came from God? Is there anything in the answer of Jesus to this man that tends to depose the idea of a birth? None whatever. The law that governs generation is well understood; this man to whom Jesus was speaking comprehended it as thoroughly as we may if we choose. One thing now becomes an incontrovertible fact; namely, since the law of generation remains unchangeable, the law of regeneration must remain likewise. If these principles are not to abide, there is no abiding place. Remove these plain truths, and revelation is without meaning, and faith a myth.

Had the ruler of Israel applied his knowledge of known things, he could have solved the impossibility that confronted him. Let the nations of to-day be equally as wise, and the ordinance of baptism, through the likeness of a birth, becomes but a simple principle in the application of law. What, then, does this law of generation imply? In what condition must matter be found, before this law has force? The answer is at hand. First, a thing must be conceived, hid in darkness; second, that from which a thing is to be born must contain the thing which is to be born; third, that which is born must come from darkness to light. No science, reason, or sophistry can successfully controvert these propositions. They stand supported by an unchangeable law of creation, which runs throughout the infinite field of redemption, from the fact that there is not a divine truth but has the field of nature as its basis.

After our Lord had removed the thought of impossibility which confronted this ruler by saying, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God," there was no room for Nicodemus to say, "How can these things be?" as evidence our

Lord's reply, "Art thou a master of Israel, and knowest not these things?" Had this Pharisee reasoned as well upon this point as he did in the beginning, he would have shown himself wiser. Should it not have occurred to him that the element water was all-sufficient to meet the demand? He could thus have removed from his mind the seeming impossibility, and received the answer to his own question. The element water is abundantly able to fill the requirements of the preceding propositions. An individual can enter into water; be conceived, or concealed, in water; and, lastly, come forth from water,—symbolizing in every step a perfect harmony with the law of natural birth and of generation. And to this the Scriptures bear testimony: "But according to His mercy He has saved us, by the washing of regeneration and the renewing of the Holy Ghost."

Again, the apostle says, "Being born again." Will any one undertake to separate the washing of regeneration and the act of being born again? Will any one claim the right to say that to be born of water, and to pass through the washing of regeneration, and to be baptized, are not one and the same thing? If so, then it can be reasonably concluded that such a one is not a fit subject for baptism.

There can be no profit in reasoning with the blind about color. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I say unto you, Ye must be born again." In this language our Lord draws a parallel, and emphasizes the necessity of complying thereto. One thing is peculiar to this agreement between Christ and Nicodemus; baptism is here taught and exemplified without the word baptism being used in connection with the teaching. Let the literal or primary meaning of the words have their force, and how easily we come to a perfect harmony in all the arrangements of Heaven! The natural birth, or generation, brings us into the kingdom of law. The spiritual birth, or regeneration, brings us into the kingdom of grace. The resur-

rection, or birth from the grave, brings us into the kingdom of glory.

An aversion to being born of water has so impressed the minds of worldly wise men as to cause them to endeavor to wrench from the command its primary meaning. They have supplanted the primary by the figurative, and, by so doing, the real meaning is lost sight of. That there is a figure connected with baptism is readily accepted; howbeit the figure belongs to the act, and not to the language describing the act. That baptism is a type or figure of birth, the Scriptures affirm so plainly that no teachable mind can fail to see it. The typology of the Scriptures contains their most important truths. This manner of teaching by type, or object lesson, has been Heaven's method since revelation began; and he who would profit by the meaning must preserve the harmony between the type and the antitype, the real and the figurative; otherwise he is perplexed by an unsolved and unsolvable problem. The Old and New Testament Scriptures contain a great amount of this manner of teaching. The design is to bring before the mind an object or act with which the individual is familiar; then, by likening the lesson intended to that which is known or seen, the mind is the more easily instructed. This is the power of typical teaching. Hence the conclusion, to the unprejudiced mind, must be that Jesus Christ and His apostles taught immersion in water as Christian baptism.

Our second reason is founded upon the words of Jesus to His disciples: "I have a baptism to be baptized with, and how am I straitened until it be accomplished." If this language is to have any force in determining the meaning of the word baptism, there must be a likeness in the condition of the subject in both acts; otherwise it is of no weight in the investigation. Our first point is, Christ must have recognized a similarity or likeness, from the fact that He uses the same word to express both acts. If

the word baptize, when referring to the use of water, means immersion, then when referring to His suffering it must mean the same thing.

In examining the circumstance we find the following expressions: "Now is My soul troubled;" "Father, save Me from this hour;" "My soul is exceedingly sorrowful, even unto death;" "If it be possible, let this cup pass." The evangelist in describing the scene says, "His sweat became as great drops of blood falling to the ground." So intense was this suffering of the Son of God that when it was passed, there was need of angels to strengthen Him.

How like an immersion was this suffering! It embraced the subject; in a most comprehensive manner it concealed the subject by transforming Him into another condition. It encompassed the subject round about on every hand; so much so that there was no word our Lord could use to express the condition as fully as the word baptism. The weight of our argument lies in the fact that Christ considered this suffering a baptism, and since we have seen the nature of it, we can also see the likeness in the subject's condition, as expressed by the word baptism.

Further, we observe that this meaning attached to our Lord's words is not an unusual one, being used by other writers in the Sacred Book. In the Psalm xlii, 7, we read, "All thy waves and thy billows are gone over me." Again, in Psalm lxxxviii, 7: "Thou hast afflicted me with all thy waves." Here the psalmist, in speaking of the depth of affliction and sorrow, compares it to a submersion in water, which is in harmony with the words of Jesus. The truth of the matter is, David in prophetic language was describing the coming suffering of Christ. Blind indeed must be our eyes, while admiring the mercy of God, that we can not see the harmony in his words. In Psalm cxxiv, the prophet, in describing the troubles into which the Church had come, and would come again, uses the following words: "Then the proud waters had gone over my

soul." If there is any meaning in words, the psalmist could not have chosen more appropriate ones to illustrate the theme upon which we are dwelling.

Nothing could have been more consistent and becoming on the part of the Divine Teacher than to have used words whose meaning was associated with the thing of which he was speaking. If once we admit that He was a Teacher come from God, then are we forever bound to accept His words, and also the manner in which He uttered them. For by His Sonship and suffering He was made perfect; and in this perfection He became the Author of eternal salvation unto all those who obey Him. The special power in the teaching of Christ lay in the simplicity and fullness of the language to convey the thought intended. Nothing could have been more detrimental to His influence as a Teacher than to use words of doubtful meaning or construction. On the contrary, it was His plainness of speech and power in the use of words that left the Pharisees no cloak for their sins. Nor was the language in which our Lord spoke lacking in words for completeness. Had our Lord intended anything but immersion for Christian baptism, He had ready at hand a number of words which convey, beyond any dispute, all the different renderings used in the religious world for baptism. For instance, we have the word "Louo," to wash the whole body; "Loutron," to bathe, a bath; "Rantizo," to sprinkle; "Echeo," to wash; "Nipto," to wash a part of the body; "Bapto," to dip. Passing over all the common words, Christ makes choice of the one which expresses the intention as well as the thing intended. The word "Bapto" being the root from which a number of derivatives are formed, means to dip; and is so translated by all Greek scholars of any note. While some of our modern lexicographers say it may mean to bathe, to pour, to sprinkle, they nevertheless admit that the primary meaning is to dip.

We will now go to the Scriptures, and learn whether or

not this use of the word by Christ was a new one, or in accord with the common custom in that day as used by the Greeks themselves. If it can be proven that the use our Lord made of the word "Baptizo" was in accord with the common or general custom of that day, then the matter, to all teachable minds, is laid at rest, and nothing but prejudice can cause any one to stumble. "Ye shall take a bunch of hyssop and bapto (dip) it in the blood."[6] "And the priest shall bapto (dip) his finger in the blood."[7] And he baptizo (dipped) his finger in the blood."[8] "And shall bapto (dip) them in the blood of the living bird."[9] And the priest shall bapto (dip) his right finger in the oil."[10] "And bapto (dip) them in the blood of the living bird."[11] "And a clean person shall take hyssop and bapto (dip) it in water."[12] "And let him bapto (dip) his feet in oil."[13] "The feet of the priest that bare the ark were baptizo (dipped) in Jordan."[14] "Eat of the bread, and bapto (dip) thy morsel in the vinegar."[15] "Wherefore he put forth the end of the rod that was in his hand, and baptizo (dipped) it in the honeycomb."[16] "Then went he down and baptizo (dipped) himself seven times in Jordan."[17] "And it came to pass on the morrow, he took a thick piece of cloth and baptizo (dipped) it in water."[18] "That thy foot may be baptizo (dipped) in the blood of thy enemies."[19]

These are some passages in the Old Scriptures where the word Bapto and Baptizo are used, and in every instance they plainly convey the idea of immersion; the use being the same as in the New Testament and throughout wherever the action of dipping or immersing is expressed. Would any court of inquiry require better testimony, especially when it is all onesided and all in harmony?

Further, it is claimed by many Greek and Hebrew scholars that the word Bapto belongs to a small class of

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[6] Ex. xii, 22. [7] Lev. iv, 6, 17. [8] Lev. ix, 9. [9] Lev. xiv, 6. [10] Lev. xiv, 6. [11] Lev. xiv, 51. [12] Num. xix, 18. [13] Deut. xxxiii, 24. [14] Josh. iii, 24. [15] Ruth ii, 14. [16] 1 Sam. xiv, 27. [17] 2 Kings v, 14. [18] 2 Kings viii, 15. [19] Psalm lxviii, 27.

words in their language that denote but one thing or object,—a statement of grave import in the investigation of this subject. Only by the use of words in the language to which they belong can their proper meaning be ascertained. And if usage be the only certain means by which the action denoted by Bapto can be determined, and usage uniformly employs that word to denote the action of dipping, by what authority does any human being assign to it a different meaning, or make it denote a different action? Is not its meaning, then, fixed and established upon the same foundation as all other words in God's Book? Surely there must be some definite use or meaning attached to a word when used to denote a special thing or act. If not, the whole Scripture is a misnomer, and we are plunged in chaos, and not far removed from the scene of the tower of Babel. But we can not permit the matter to rest here. We have found, by custom, usage, and the law of language, that Baptizo means to immerse. We have also found that all the inspired writers have complied with that usage of the word. To deny, then, that baptism by immersion is not sustained by the Scriptures is but to kick against the goads.

Our third argument in favor of immersion as Christian baptism is drawn from the following Scripture: "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I. He will baptize you with the Holy Ghost and with fire" (Gr. in fire). There are four kinds of baptism spoken of in the Scriptures,—baptism of water, baptism of suffering, baptism of the Holy Ghost, and baptism of fire. That the earth was in a baptism of water during the flood no one can deny. It was immersed in water. There can be no question as to how the water was applied. It came from above and from beneath. The object was to baptize the world in water, in order to wash it of sinners. Suffice it to say, the end was accomplished, and that by immersion. The end

to be accomplished was to cleanse the world of sin; the means were applied by an immersion. The same means are now applied to wash sinners of their sins, the means of immersion.

The antediluvian world had become ready for a cleansing, and the God of heaven prepared the means, and out of baptism came a clean earth, having been washed with water. The Apostle Peter, in speaking of this circumstance, says, "The like figure whereunto even baptism doth also now save us." This is the only application of water mentioned in the Old Scriptures where that element has been used to put away sin. All the washings under the law could not accomplish that purpose; they could but make the partakers thereof partly clean. As the flood accomplished to the uttermost the desired end, so also does baptism for the remission of sins, when correctly complied with. The subject becomes a new creature. He does not receive a new spirit, but a renewing or converting of the old into a new life; nor was there a new earth created, but a renewing of the old; and this was accomplished by water through the action of immersion.

The baptism of the Holy Ghost was similarly overwhelming; it filled the house wherein the disciples were sitting. Anything short of that would not have been in keeping with the meaning of the word. The question may arise as to how the spirit was applied. We are not concerned with that at present; the point we wish to make, and the point the evangelist made, is: "It filled the house." And as they were all in the house, the conclusion is that they were all immersed in the Spirit, and the Spirit was immersed in them. Here again are all the demands complied with that are implied in the words Bapto, Baptize, and Baptism.

Again, in the Scripture quoted there is a reference to a baptism of fire (or in fire). Greek, by Ben Wilson: "He will immerse you in the Holy Ghost and in fire." Word-

for-word translation: "He will dip you in the Holy Ghost and in fire." This portion of the Scripture is variously understood by students of revelation. Because of this fact we wish to notice it the more carefully. Holding still the thought that words claim, first of all, their primary meaning, as also the thought that the Scriptures are their own interpreter, we have no doubt that a correct understanding of the foregoing language may be arrived at.

In the words of John the Baptist, we note the following: "I indeed baptize you with water unto repentance, but He [referring to Christ], when He comes, will baptize you with the Holy Ghost and with fire." It is thought by some that this baptism of fire came with the baptism of the Holy Ghost, a dual baptism; but this will not explain the prophecy of the prophet. The prophet was speaking to the world as the world met him, a mixed assembly of believers and unbelievers. He was announcing a prophecy unto them to be fulfilled in Him who was to come. The baptism of the Holy Ghost was fulfilled on the Day of Pentecost; the parting counsel of our Lord to His disciples was to tarry at Jerusalem until they should be endued with power from on high. In due time that promise and prophecy were made good: "And they were all with one accord in one place; and suddenly there came a sound from heaven as of a mighty rushing wind; and it filled the house wherein they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." There is nothing stated in this Scripture that claims the presence of the element of fire; the words are like as of fire. A thing may be like fire, and at the same time be very far from the real element itself.

Baptism is likened unto a resurrection, and in one sense it is; yet it is very far from the resurrection of which Paul and the Revelator speak. A son may be very like his father,

and yet that does not by any means make the father and son the same person.

We now turn to the twelfth verse of the chapter: "Whose fan is in his hand, and he will thoroughly purge his floor and gather the wheat into the garner; but he will burn the chaff with unquenchable fire." By connecting the two verses we get the whole thought in a connected form. There can be no doubt as to the meaning of the Scripture referred to when taken in this connected sense.

John the Baptist was a great prophet. It takes great prophets to prophesy great things. His prophecy began with the opening of the kingdom of Christ, and reaches forward to the closing scenes on earth. To limit this prophecy to the outpouring of the Holy Ghost upon the Day of Pentecost is far short of its meaning; nor are the conditions fulfilled within that scope.

In the twenty-fifth chapter of Matthew and forty-first verse we read: "Then shall He say also unto them on his left hand, Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels." The world at the time sentence is pronounced will be enveloped in fire, or, as the Greek has it, dipped in fire.

The Apostle Peter (Peter ii, 3) confirms this conclusion: "Whereby the world that then was being overflowed with water perished; but the heavens and the earth, which are now by the same word, are kept in store reserved unto fire and perdition of ungodly men." Here is the agreeing testimony of two inspired men when speaking of the same thing, and referring to the same time. The prophecy of Peter contains every demand made in the one uttered by the forerunner of Christ. We think there is no further need of comment. To say that the apostle meant anything but a similarity of condition is nothing short of an attempt to wrest the Scriptures. The words, "The world that then was being overflowed by water perished; but the world

that now is, is reserved unto fire," clinches the point that, as the old world was overflowed by water, in like manner the world that now is shall be immersed in fire.

Our point is made and sustained by the Scriptures, that the word Baptizo, or Baptism, expresses the action of immersion, and when tested from Noah to the day of judgment, the Scriptures prove themselves harmonious.

TRINE IMMERSION.

Whilst the contest has been waging as to the Scriptural authority for immersion as being Christian baptism, the same, if not a more bitter, contest has been waged against Trine Immersion. Even among those who have a unity of belief concerning the doctrine of immersion, a diversity of opinion exists as to the manner or mode of administering the ordinance. Others there are who are not particular as to the mode, providing the action of immersion constitutes the ordinance, not regarding the mode as important. One thing is quite evident, the principle of sectarianism is fast giving way to liberal views, not only in regard to this ordinance, but as to all other principles of faith and doctrine.

Doctrinal lines are becoming so obscured as to be hardly noticeable in the majority of Churches, even among those who at one time occupied extreme grounds in relation to doctrine. When once cold indifference fastens upon the minds of the people as touching the sacred emphasis which God has placed upon His Word, there is no saving power in the religion that Word teaches. Man is ever ready to flatter himself upon his acquirements, and most of all as to his progress in righteousness or theological comprehension. But the history of the past teaches with unerring certainty his universal failure. The Scriptural teaching is, "When we are weak, then we are strong." The opposite view teaches that when we think we are strong, then are we weak.

The history of the religious world stands as evidence against man's fidelity to the law of his Creator. Strange as it may seem, man has always shown more fidelity to the

god of his own making than to the God of heaven. We need only refer to idolatrous worship the world over. The inconsistency of this appears upon its face. That man should out of his own imaginations contrive a god, and worship it, is so absurd as to need no comment. That the so-called religious world is removed from this idolatrous practice is not to be accepted without some investigation. When we call to mind the careless indifference professing people show toward the true spirit and meaning of revealed truth, we stand in astonishment at man's presumption. Nor is there the least excuse for this, from the fact that the Scriptures bear the most warranted evidence of their authorship. God has given unlimited assurance of His wisdom and power, has shown to man His unerring designs and infinite purposes, by the unchangeableness of His word and ways, in all ages, in the natural as well as in the spiritual kingdom. By signs and wonders and divers miracles, by mercy and justice, by power and deliverance, He approved Himself to the house of Jacob. Yet even then they turned to gods of their own making, and with increased zeal bowed to images of wood and stone. They rejected His presence, they rejected His power, His Word, and His prophets, and, lastly, they rejected His Son. If the crowning sin of the Jewish nation was the rejection of Christ, then the supreme presumption of the Gentile nation is in rejecting Christ's Word.

How much the present religious world resembles the house of Israel, will forcibly appear when we compare the two. Israel greatly desired the blessings of the law, but utterly failed to keep that law. They were friends to the outward part of the ritualism of that law, but strangers to the principles upon which the law was built,—Mercy, Faith, and Judgment. Many are the judgments pronounced against that people and nation, but none more severe than that uttered by the Spirit through the Revelator: "Behold, I will make them of the synagogue of

Satan who say they are Jews, and are not, but do lie."[1] The professing world of the present day fondly embraces the blessings contained in the promises of the Gospel, while they utterly ignore the conditions upon which the blessings are promised. They accept revelation as a gift from God, but claim the right to determine what that revelation means. While they admit the conditions may have been adapted to man's state at the time they were presented, they are nevertheless entirely inharmonious with the refined advancement of the present age. It may have been no shock to society then to witness the immersion of a woman in Jordan, but what says the spirit of society now?

How much of the doctrine of the humble Nazarene is accepted as binding upon believers now? What meaning has the cross and self-denial in the general drift of opinion among religious men and women *now?* Denying the commands, casting aside the example of obedience, and instead teaching for doctrine the commandments of men; presuming the authority to read their own opinions into the Scriptures first, then in turn reading them as inspiration,—in this has the religious world virtually said, "Make us gods to go before us," as did Israel of old.

How long will it take the nations to know that "I AM is God," and that there is no imperfection in His Word or works? Grant once that the revelation from Heaven is passive and unstable, what have we left upon which to build? *Nothing!* Unless there is a positive and definite meaning attached to the Word of God, it is not the message from the God it claims to reveal. There can be no other conclusion drawn from its contents.

Passing from this doubting, disbelieving, and, to a great extent, idolatrous condition of the religious world, we arrive at our subject, and affirm that the Word of God is positive and unchangeable, as God is unchangeable; and the conditions upon which He promised salvation to the

[1] Rev. 1, 9.

world in the time of Christ and the apostles remain immovable as the rock upon which they were built. All that was spoken to the world and to individuals by way of command when Jesus spoke face to face with men and women, He speaks to us, and in the same positive manner in which He spoke to them. Whilst the command was given to baptize the nations, it was as emphatically told how that baptism was to be performed. For nowhere can it be found that the people were commanded to perform an act without the manner of performance being stated likewise. It is further affirmed that nowhere in the Scriptures can a word be found where God gave a command to His people, and accepted of two ways of obeying that command.

Feeling thus far that our position is incontrovertible, it then follows with emphasis that we should know what we must do as well as how to do it. There is but one Voice that can proclaim to us with unerring certainty what our duty is—the Voice from above. In listening to that Voice we catch the echo, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."[2]

Our first argument in favor of Trine Immersions is based upon the preceding Scripture. This Scripture is usually given as embracing the whole commission; but it does not. We will complete it: "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world."[3] This is the only testimony the world has ever had from the lips of Jesus concerning the *mode* of baptism.

There is a significance concerning the commission which has been passed over too lightly by many who have written or spoken in favor of Trine Immersion. The point is, it is a trine commission,—a commission implying a trinity of action in order to be obeyed: 1. "Go and teach all nations." After they are taught correctly,—2. "Baptizing

[2] Matt. xxviii, 19. [3] Matt. xxviii, 19.

them in the name of the Father, and of the Son, and of the Holy Ghost." 3. "Teaching them to observe all things whatsoever I have said unto you." It is not claimed that the three acts in the commission prove Trine Immersion; but it is claimed that they prove a trinity of action or power in the Godhead. When this is once established, Trine Immersion becomes self-evident.

The teaching of Jesus is: "No man cometh unto Me except the Father who has sent Me draw him."[4] This is equivalent to saying that no man can come to Me except by an action or work performed on the part of the Father. To this there can be no reply. God is first in the work. "My Father worketh hitherto, and I work." The apostle says, "Knowest thou not that the goodness of God leadeth thee to repentance?"[5]

To teach the nations the goodness of God, the mercy, the kindness, the love of God for them, in giving His Son to them for a Savior, a ransom for sinners,—such is the lesson. "Behold what manner of love the Father hath bestowed upon them!" This manner of love from God to sinners, when properly taught, heard, and received, will beget love in the sinner's heart to God. Here is where God and the sinner meet,—a love meeting; a place where tears can flow unchecked, while the throbbings of the heart long for life anew; a place where confidence begins, and friendship is established.

How reasonable, then, that God should now lead the sinner to the object of His love, the Son, where the prodigal can find rest for his soul! So far it is the drawing of the Father, drawing the sinner to light and life. The law of consistency demands it should be so. It was the Father who drove man from the tree of life,—shall He not lead him back again? By His own interposition He evidences His design to do so; and for this condescension He shall receive honor from the wandering soul who has come home

[4] John vi, 44. [5] Rom. ii, 4.

again. Therefore, baptize him in the name of the Father, says Jesus.

The work of the Father is now done, having drawn the penitent to the Son. Behold now, sinner, your bleeding Lord, the great High Priest of God, who, by the eternal sacrifice of Himself, opened a fountain for sin by the shedding of His own blood; by which also He purchased eternal redemption for all who come to Him in love believing. In honor to Him for His condescension, who bowed in Jordan, let the penitent one be baptized in the name of the Son.

We notice, further, the relation existing between the two first powers in the Trinity. The teaching of the Scriptures is, Christ was a Lamb slain before the foundation of the world. This could only be prospectively in the mind of God. Thus far the Father consents to make the sacrifice; but where is the body for the altar? To this the Son consents, with two distinct acts to be accomplished in the end, yet each bearing a separate but relative part in the work.

Further, after God had instructed Moses what to do in order to obtain deliverance from bondage in Egypt, the consummation of it was, "When I see the blood,"[6] the presence of the second power, "I will pass over your dwellings." Notice: it took the presence of the second power in the Trinity to bring deliverance. God the Father led them out of bondage, but the spiritual rock, Christ, supported them. "They did all eat of that same spiritual meat, and did all drink of that same spiritual rock, and that spiritual rock was Christ."[7] The Lord God gave the three Hebrew children the law to keep, but the Son of God was their companion in the furnace of fire. From this it will be seen that there are two powers jointly working, yet each has a part of its own to perform.

That the Spirit should receive recognition in baptism

[6] Ex. xii, 13. [7] 1 Cor. x, 4.

is conceded by all who lay any claim to the rite. For some cause there seems to have been a common consent to this in word and in work. Nevertheless, not for what the Holy Spirit has done for the sinner, but for what the promise says He will do.

Notwithstanding the clearness in which revelation has communicated to us the mission of the Holy Ghost, there are very many erroneous views in regard to the office and work of the third part in the Trinity. We left the sinner at the feet of Jesus, where Mary of old found a place to feast upon eternal things. The Father presented the prodigal to the Son; the Son teaches him obedience. This was the consummate purpose of the Son of God coming into the world,—to teach the world obedience. By obeying and honoring the Son in the act of baptism, or birth of regeneration, the individual becomes a child of God, a newborn babe in the family of God. The office and work of the Spirit is to nourish this child. Jesus came to give light and life to the world; the work of the Spirit is to sustain this life. "I am come that they might have life, and that more abundantly."[8] Again, "My words are spirit and they are life."[9]

"It is expedient that I go away: if I go not away, the Comforter will not come; but if I go away I will send the Comforter unto you; and when He shall come He will guide you into all truth. He shall not speak of Himself, but whatsoever He shall hear that shall He speak, and He shall show you things to come. He shall glorify Me, for He shall receive of Mine, and shall shew it unto you."[10] This is by Divine authority; the office and work of the Spirit is to teach the children of God the things that belong to Christ and salvation.

Again we observe, the Spirit could not come into this office until the work of the Father and the Son had been completed up to this point. Many are in error in regard

[8] John x, 10. [9] John vi, 63. [10] John xvi, 7.

to the time when the Spirit enters upon His mission, believing the Holy Spirit operates upon them in bringing them to conversion. Others accept the belief that the presence and work of the Spirit was while Jesus was upon earth.

The voice of inspiration is: "He that believeth on Me, out of his belly shall flow rivers of living water. (But this He spake of the Spirit which they that believed on Him should receive; for the Holy Ghost was not yet given, because Jesus was not yet glorified.)"[11] Our point is now sustained as to the time when the Spirit manifested His power in the salvation of sinners.

Our Lord said unto Peter, "Feed my lambs;" but shortly after told him to wait until the Spirit should qualify him so to do. Paul's admonition to the elders was "to feed the flock over which the Holy Ghost had made them overseers." On the Day of Pentecost the Spirit came in His fullness of power, and made the same manifest in reproving the Jewish nation of sin, of righteousness, and of judgment. His presence and power has been the Guardian Angel of the Church ever since. The Church indwelt by the Holy Spirit is the representative body of Christ on earth; and the only proof that the Church can have of her faithfulness is the testimony of the Spirit. When once the Spirit refuses to testify in the behalf of the Church, all claim for her purity is ill-founded.

The apostles respected the authority of the Holy Spirit: "For it seemed good unto the Holy Ghost, and to us, to lay no greater burden upon you."[12] "For the Spirit searches all things; yea, the deep things of God."[13] The Revelator says, "I was in the Spirit on the Lord's-day." Here is a most marvelous revelation of the Spirit to St. John, and this was but the fulfilling of the prophecy of our Lord concerning the office of the Spirit: "And He will shew you things to come."

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[11] John vii, 38, 39. [12] Acts xv, 28. [13] 1 Cor. ii, 10.

When the Father and the Son had brought the house of Israel to Sinai, there was also the Spirit in His power. The Spirit was there in order to teach the people the power and meaning of the law. Further, the testimony of the apostle is, "Holy men of old spake as they were moved by the Holy Ghost."[14] As Sinai was the birthday of the Jewish Church, so as truly was Pentecost the birthday of the Christian Church. Hence the presence of the Spirit. The only conception the finite mind can have of the Spirit is in the manifestation of power; and this the Spirit evidences at every birth, natural and spiritual. But if the law of generation be broken, the Spirit refuses to testify; which proves conclusively that His office is to bear witness to the truth. In answer to the claim which some make regarding the leading of the Spirit in opposition to the written Word, we need only quote the language of Jesus. He shall not take of his own, "but of Mine, and show it unto you."[15] We now feel safe in concluding our argument upon the separate office and work of the Holy Spirit.

While the Scriptures sustain a Trinity in the Godhead, and each a separate work, they as plainly confirm a unity of purpose. And this can be easily comprehended without unifying their subsistencies. "He that abideth in the doctrine of Christ has both the Father and the Son."[16] To abide in the doctrine of Christ is but to abide in the home of the Spirit. "No man can say that Jesus is the Christ but by the Holy Ghost." We have now sustained the proposition of a trinity of works, with a unity of design, in which God the Father, God the Son, and God the Holy Ghost unite to accomplish the salvation of the sinner. And hence nothing but a trinity of action in baptism can answer the demand of the commission—Trine Immersion.

Our next reason for accepting Trine Immersion as Christian baptism is drawn from the manner in which Jesus passed through His baptism of suffering. "Then

[14] 2 Peter i, 21. [15] John xvii, 14. [16] John ii, 9.

cometh Jesus with them unto a place called Gethsemane, and saith unto His disciples, Sit here, while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful even unto death: tarry ye here, and watch with Me. And He went a little farther and fell on his face and prayed, saying, O My Father, if it be possible let this cup pass from me: nevertheless not as I will, but as Thou wilt. And He cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could you not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done. And He came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words."[17]

In passing through this baptism of suffering, our Lord engaged in three acts, or a trinity of action. The point we wish to make in connection with these Scriptures is, there must be of necessity some cause for, or meaning attached to, the three actions associated with this baptism.

The life of Jesus was a life of intercession and prayer. There can be no doubt that the forty days spent in the wilderness, after His baptism in Jordan, were spent in communion with His Father, in fasting and prayer. Many were the prayers He offered while engaged in His mission of love. He prayed in the wilderness; He prayed in the mountain and in the desert; He prayed upon the cross. But His prayer in the garden of Gethsemane was the consummation of all He had ever prayed for or asked His people to pray for. "Not My will be done, but Thine, O

[17] Matt. xxvi, 36-44; and Mark xiv, 33-42.

God." "Thy kingdom come; Thy will be done on earth as it is done in heaven."

"Is any afflicted, let him pray." Affliction gave birth to that prayer in the garden; it was the outpouring of a troubled and afflicted soul. The spotless soul of the Lamb of God was then sorrowful even unto death. The soul that knew no sin, but which was bearing the sin of the world, breathed that prayer to the Father of mercies. From the lips of innocence it was poured out before the throne of God, on the threshold of a conflict between our Lord and the hosts of earth and hell combined. It was at this time when the soul or mind bent to the will of another, and the body yielded to become a sacrifice upon the cross; the time when the destiny of man hung upon the pivot of choice; the time when the flesh must be silent and submissive, while the spirit spoke freedom, if eternal life was to be our inheritance. Who can measure the depth of that hour when the Son of God was, as it were, halting between duty and choice! And shall we not all come to that point by and by? In the midst of this baptism of suffering our Lord bowed three times. Is it not at such a time, also, when in baptism, the sinner enters the conflict between the world, the flesh, and the devil? Is not this a time when the soul or mind is bent to the will of another, and the body of flesh or sinful nature is offered upon the altar of God's boundless love,—as dying unto sin, but as living unto God? If our Lord bowed thrice in opening the way, shall we not bow thrice when entering thereon? Could two things be more alike as to time, place, and manner? Will any individual presume to say that the one is not the type of the other? If so, then we affirm there is no typical teaching in revelation. None but the Infinite Mind could have devised a scene so harmonious throughout. Nor can reason, logic, or sophistry ever destroy that harmony so long as the people of God live upon the earth. If theologians of our day could approximate, however re-

motely, a similar state of harmony, how ready they would be to stake their all upon it!

Our next argument in favor of Trine Immersion is drawn from the language of the Apostle Paul to the Ephesian brethren: "One Lord, one faith, and one baptism."

The force of this argument will be based upon what the apostle meant when using the above expression. Not until we arrive at the meaning of the language can we know what is declared. Language is the expression of thoughts in words or characters. Thoughts are the product of our desires. It then follows that the phrase, "One Lord, one faith, and one baptism," expresses the desire of Paul concerning the faith and practice of the congregation at Ephesus. His desire was to teach his brethren that, as there was but one Lord, there could be but one faith; and one faith could not consistently practice but one baptism.

How long it took the congregation at Ephesus to become divided upon the doctrine of baptism need not concern us. One thing is evident, had they been contending about the matter at the time of receiving the Epistle, they could have readily known the apostle's understanding of the ordinance. There should not only be a unity of practice, but also of the mode or manner of that practice. No one can entertain the thought that there was a difference of opinion or practice among the apostles. In all their going from city to city, from country to country, through the many nations, they went preaching the Gospel of the kingdom. In their many letters which have come down to us, not one instance is to be found where they differed upon this ordinance, though they did differ upon some other things, which fact is known to us. This of itself is evidence enough to put the considerate mind at rest upon this point.

The logical conclusion is, they were all agreed as to

the meaning of the words, "One baptism." The word *baptism* is not an English, but a Greek word; which means when translated, *dipping*. The word *dipping*, according to the rules of grammar, is a *participle-noun*—meaning part verb and part noun; which besides means the name of the act, as well as denoting the action. I do not believe there is a lexicographer, commentator, or linguist who has paid any attention to the word that does not admit the propriety of this solution of the word baptism. In this there can be no mistake; it does not require science or scholarship to comprehend this thought. Dipping denotes a repetition of action; as in the word walking the act as also the manner of the act are expressed. There are a number of words in the languages of similar import. Greek, bapto; English, dip. Greek, baptism; English, dipping. Bapto, the name of the act; baptism, the repetition of the act. No doubt the classic Greek varied somewhat from the Septuagint, from which the King James translation was made; those who made that translation understood both. Thousands of Greek scholars, both ancient and modern, have testified to the correctness of this statement.

In the face of this testimony we have this to say: The classic men of former times certainly were more united in their belief as to what the Scriptures meant in Greek, than the classic men of modern times are as to what the Scriptures mean in English. However, we are not concerned so much about the classic men, ancient or modern, as we are about the common people. The common people in the time of Christ seem to have understood Him better than the classic men. And it does appear that Heaven understood both the classic men and common people. If wisdom is to speak, now as well as then, the conclusion is that the Word of God was safer in the hands of the common people than in the hands of the classical. The solution of this whole problem, then, is, if we want substantial

evidence as to what the Scriptures mean, we must go to humble, honest, understanding men—men who were honest enough to practice what their understanding taught them; men at whose clear word the earth trembled, and the heavens voiced Amen. By their evidence kings were moved and prison walls were shaken, and iron gates opened of their own accord.—the evidence of unlettered and unlearned men; the evidence of men and women who spurned the wisdom of this world, but who faltered not to bathe their testimony in their own blood. They may not have been classical men; they may not have been scientific men; but men they were with whom God Almighty felt safe to trust His Word, and its meaning as well. Empires have risen and fallen, nations and peoples have come and gone; yet over their slumbering and forgotten graves the evidence of the people of God still lives. Fire, persecution, and sword, have spent their wasted hatred; dungeons, prisons, and death have tried their hands to change the meaning of God's Word, "One Lord, one faith, and one baptism." "But as I live so shall My word live also, and the gates of hell shall not prevail against it."

If, then, baptism means a repetition of action, at what limit shall the action be stayed? Unless there be something definite upon this point we have no means of determining. The word of itself implies no cessation of action. Without further instruction, we might go on indefinitely. However, we are not at a loss here, as some worldly wise men have claimed. There has never been a command given man to obey but the manner of obeying that command was embodied in it. We now quote the words which limit the action: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Here is the limit, given by the authority of Christ.

Paul demanded of his brethren at Corinth that they follow him as he had followed Christ: and at his life's end he declared that he had kept the faith of Jesus, saying,

"I have fought a good fight, I have finished my course, I have kept the faith." It is evident that Paul taught the Ephesian brethren one baptism in three acts, and all the scribes and Greeks and Gentiles failed utterly to subvert him or the meaning of his words.

Our next argument is based upon the words of the Apostle John: "He is Antichrist that denieth the Father and the son."[18] It was said by the woman of Samaria, "I know that Messiah cometh, which is called Christ; when He comes He will tell us all things."[19] It was the inspiring theme of the whole house of Israel, that when the Messiah should come He would comfort them. Their heart and soul awaited His coming and teaching. Their great prophet and leader, Moses, had so instructed them, saying: "Him shall ye hear." But when His words were spoken they perceived them not; when He longed to gather them that He might comfort them, they would not. And when they had condemned Him, the voice of Peter echoed in their ears, "Ye have denied the Holy One and the Just, and desired a murderer to be granted unto you."

In introducing our argument by quoting the above Scripture, our purpose has been twofold. First, to emphasize the teaching of Christ; and secondly, we expect to present our argument in a negative form; that is, if it can be shown that Single Immersion is Antichrist, our position is sustained.

We will again quote the Scripture, in order more firmly to fix the mind of the reader upon it. "He is Antichrist that denieth the Father and the Son."

It is not claimed that the apostle was contending, at the time he wrote these words, against single immersion, for the reason that no man can successfully prove that the practice then existed. On the contrary, it can be fully sustained that single immersion was not practiced until cen-

[18] 1 John ii, 22. [19] John iv, 25.

turies after that time. But this much can be truthfully said, it would be difficult indeed for any one to offer a more biting criticism upon single immersion in so few words. What device could the mind of man invent that would be more fitting as a rebuke? For if, in the practice of single immersion, the Father and the Son are not denied, then, to the mind of the writer, words and acts have no meaning.

To say to an individual, "I baptize you in the name of the Father," and make no effort to perform the act, is the worst form of denial. It forces the administrator into all but the worst form of sin; it makes him tell a hypocritical untruth, which thing brought upon the Pharisees the most bitter denunciation of our Lord. It is hypocritical, because the administrator knows he will not perform the act before he utters the words. This is drawing nigh unto God with our lips only: hence hypocritical. The administrator tells an untruth when he says he will perform an act, and then refuses to do so; and this is not lying unto man alone, but unto God also. If this is not denying the Father, may mercy reach the man that does. Again the administrator says, "I baptize you in the name of the Son," an act he does not intend to perform. If Jesus Christ and holy men were not on one side of this picture, forbearance would have prompted the omission of the other.

It was said of the house of Israel, by their pretense of keeping the law, they had robbed God; but ye Gentiles think it not enough to rob the Father, will you rob the Son also? Will you deny Him as did the scribes, and commit again the sin of Ananias? Hear, ye prophets of lies who divine for money, and ye priests, who labor for hire. Hear, ye doctors of divinity, who count the sin of presumption as naught by teaching for doctrine the commandments of men, and oppose Him whom God the Father hath sealed, and to whom He gave all power and wisdom,—

will ye also be guilty of the blood of the prophets in denying Him of whom they spoke?

Let that artist who, after having dipped his pen in the blood of the Christ crucified afresh, and still claims innocence, complete the picture. Behold the spirit of Antichrist when the Father and Son have been denied!

We now quote the first part of the verse in which the preceding text is found: "Who is a liar but he that denieth that Jesus is the Christ?" Need any further sentence be pronounced upon the practice of Single Immersion? He is a liar deep and broad who, under pretense of leading the people over Jordan, denies Him whom God the Father hath sealed; "Him in whom dwelleth the fullness of the Godhead bodily;" "Who only hath immortality, dwelling in that light which no man hath seen or can see." This kind of lying, methinks, would all but cause Satan to blush; for as yet he has not denied our Lord, but testified when Jesus was upon earth, "We know whom Thou art, the Holy One; art Thou come to torment us before our time?" Here is where the children and the father of untruth meet.

Further, we read in the same chapter, twenty-fourth verse, "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Father and the Son."

Of the many writers whose names the Scriptures bear, none refer so frequently to the beginning as the Apostle John. Matthew's Gospel has been called the Gospel of the Kingdom, from the number of parables it contains relating to the kingdom of God. John's Gospel is the kingdom in its beauty, bathed in love. How profoundly he begins his record: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him;

and without Him was not anything made that was made. In Him was life; and the life was the light of men. . . . That was the true light, which lighteth every man that cometh into the world. . . . As many as received Him, to them gave He power to become the sons of God." This is what the fathers have heard from the beginning; what holy men of old heard from the beginning; what all of God's people have heard from the beginning, "And he that hath ears to hear, let him hear what the Spirit saith unto the Churches." What then have we heard?

1. That the Father and Son were companions in creation.

2. Nothing was made without the consent of the Son.

3. They were one in mind and purpose.

4. The Son is the light and life of the world.

5. As many as believe and obey Him, to them He will give eternal life.

6. This Son who is the light and life of the world was made flesh, and dwelt among us.

If these things are not to abide, then there is no abiding place. What, then, is contained in denying the Father and the Son? Answer: Everything that is required to make man a son of God. Therefore, Single Immersion is not sustained by the Scriptures.

The reader's attention is called to a special point in the contest, viz.: The contention is waged against Single Immersion only; not as to how the act is performed. That point will be considered in a separate paper. The parties in this controversy are agreed that Christian baptism consists in immersion. If, then, Single Immersion is *Antichrist,* Trine Immersion is sustained.

How unspeakably happy is that soul, when the Father and the Son abide there! "If any man keep My words, My Father will love him, and we will come and make Our abode with him." Then it can be truly said, "All things

are yours, and ye are Christ's, and Christ is God's." With this blessed companionship, there are no storms that can not be calmed; there are no seas that can not be stilled; there are no trials that can not be borne; there are no temptations that can not be overcome; there are no sorrows that can not be endured.

"And when life's rugged path is trod,
That soul shall find a home with God."

BOWING IN BAPTISM.

Our first argument is based upon the principle that the law of nature and the law of grace are one law; and whatever is unnatural in nature—unless otherwise provided for—is unspiritual in grace. For proof we turn to the parables used by our Lord in teaching the Gospel to the world as it met Him. The uniformity that exists throughout the thirty-eight parables shows a most beautiful harmony existing between the natural and the spiritual sides of the two kingdoms.

It is a fact well understood in all branches of knowledge, that we build largely upon what we have. We compare what we have with that which we desire. Thus we find a relation between the known and the unknown, the real and the imaginary. The basis of all object teaching is to endeavor to instruct the pupil in such a manner that the thing intended and the object from which the intent is drawn cast the same shadow upon the mirror of the mind. There can be no more successful method of teaching than this. And this has been Heaven's way since revelation began. Nevertheless man has been very slow to perceive it.

It was the pattern upon the mount that impressed upon the mind of Moses the Tabernacle in the wilderness. It was the obedience which the sheaves, with the sun, moon, and stars, paid little Joseph in his dream that prefigured his glory in Egypt. It was this picture shown to his brethren that moved them to jealousy. Nor were they mistaken as to its meaning. It is the bow in the cloud that teaches the world the endless love of God. How like was the serpent that was reared in the camp of Israel to Him whom they nailed to the cross!

These are some of the things the Divine Mind has used to convey the thing intended. And so near in likeness have they been, that they have not failed to instruct the teachable mind in all generations. Nature's lessons are always true. The Apostle Paul was not ignorant of this fact; as evidence read his words to the Church at Corinth: "Doth not even nature itself teach you?"[1] Should Mother Nature be allowed to speak, her voice would give no uncertain sound as to the act of bowing in baptism being connected with a birth. Having given to the world the first birth should entitle her to the right to be heard now. Furthermore, she has not changed in regard to the law by which she has been governed throughout the passing years of time; and her law is that which corresponds with the bowing posture in baptism, *face downward*. If nature teaches us so many important lessons in other things, why not hear her voice upon this matter? Nothing could more harmonize with law in either kingdom. And this corresponds with the teaching of Jesus.

Our next argument in favor of bowing in baptism is drawn from the words of Paul: "We are buried with Him in baptism, in the likeness of His death."[2] The teaching of the apostle is that baptism is a burial. The thought is complete; there can be no mistake upon that point. He then proceeds to instruct us as to what that burial is like: "In the likeness of His death." This thought is also complete. The apostle does not say the burial in baptism is like the burial of Christ; by no means. He says nothing whatever about the burial of Christ in this connection. It is very little short of presumption to draw conclusions from that which has not been spoken. What the apostle does testify to, is seen in the expression: "We are buried in baptism in the likeness of Christ's death,"[3] or dying. The manner in which Christ died is one thing, and the manner

[1] 1 Cor. xi, 14. [2] Col. ii, 12. [3] Rom. vi, 4, 5.

in which He was buried is quite another thing. Neither are they related circumstances.

Prophets have spoken volumes concerning Christ's death. Types have been used to foreshadow it. The earth quaked, and the rocks were rent because of it; the sun refused to shine upon it; the Father in heaven withdrew His presence from it. But of His burial we have few words: "He was laid in Joseph's new tomb." The only force that can be consistently gathered from the language is that the last and closing act in His death was, "He bowed His head, and gave up the Ghost." Let us not lose sight of the meaning of this language. The point and stress of what Paul says lies in the *act of bowing*. Moreover, there are positive grounds for resting our claim here. What can be gathered from feet-washing, if the emphasis is not to be placed upon the act as an act of humility? And who will say that this was not one of the leading features in the example of our Lord?

It is the *act* of *breaking* the bread of communion that answers to the broken body of our Lord. Should the bread be eaten without being broken, there would be no agreement between the type and the antitype. So also with the cup of blessing: it is the act of drinking that defines its meaning. "Except ye eat My flesh, and drink My blood, ye have no life in you."

The act of eating and the act of drinking claim emphasis in the language. "For as oft as ye do these things ye show forth the Lord's death till He come." Further, the act upon the cross is shown by the Revelator to have a most profound meaning. The Lamb of God is here represented as treading the wine-press of God alone, drinking the bitter cup to the dregs. It was this act from which Jesus prayed for salvation—an act from which His righteous soul recoiled.

And who can picture the pangs of that act and hour, in which the sins of a wicked and ungodly world pressed upon the innocent soul of the Son of David? Alas! it is enough, when even nature cries out for vengeance; and He bows His head in humble, submissive obedience to the pangs which He suffered. And shall not the sin-burdened soul,—that lonely, forsaken soul, who has cast away the world, and has been cast away by the world, standing alone as did his Lord on the brink of the Jordan of death, ready to offer His body of flesh a sacrifice unto death, a fitting subject for burial in a watery grave,—shall he not now, as did his Lord, *bow* likewise as a sign of willing submission in fellowship with his Lord's suffering, by being made conformable unto his death, that he may attain unto the resurrection of the dead? There is no type in the plan of salvation more harmonious than that which is here illustrated. "O the depth of both the wisdom and knowledge of God."

Our third argument to prove the action in baptism is drawn from the language describing the manner in which Christ underwent His baptism of suffering. "And He went a little further, and fell on His face and prayed; and He left them, and went away and prayed the third time."[4] "And He went forward a little, and fell on the ground and prayed."[5] "And He was withdrawn from them about a stone's cast, and He kneeled and prayed."[6] The united testimony of the three inspired writers is, that the act of our Lord in this baptism was a forward one. Further in connection with this forward action is also the act of kneeling; bringing together a combination of actions so natural and harmonious that, to the teachable mind, it can not fail to carry conviction because of the unison in natural law. When nature and grace echo the same voice, we have the best evidence that we are correct. The Word of God is Spirit, and it is truth; but no amount of reasoning can bring harmony out of untruth.

[4] Matt. xxvi, 39. [5] Mark xiv, 35. [6] Luke xxii, 41.

Again, the testimony of holy men is in keeping with the act of bowing in prayer. Abraham bowed himself; Jacob, Joseph, and Daniel bowed themselves. "The king and all that were present bowed themselves and worshiped."[7] "And kings shall be thy nursing fathers, and queens shall be thy nursing mothers: they shall bow down with their faces toward the earth."[8] How beautiful are the words of the psalmist, "O come, let us worship; let us bow down; let us kneel before the Lord our Maker!"[9]

Who can but admire the act of the first martyr, the man Stephen, when, kneeling down, he prayed for his enemies? What to the people of God is more touching than the parting of Paul and his brethren, when they all kneeled down and prayed with him, giving him the kiss of fellowship while they wept? Thus we have the evidence of God's people, in all ages, bowing themselves when worshiping the God of heaven.

Finally, we are taught that the time will come "when every knee shall bow, and every tongue shall confess."[10] Bowing is the only consistent manner of confirming an oath that is in accord with propriety and good order. Enlightened people, even in the civil pursuits of life, would rebel at the idea of a backward action of confirming an oath.

Our fourth argument is drawn from the fact that wicked men and the backward action are associated together in the Scriptures. Eli fell backward and broke his neck, because of remorse from sin. The wicked men who came to take Jesus while in the garden of Gethsemane, went backward and fell to the ground. Paul, speaking of certain wicked men, says: "Let their eyes be darkened that they may not see; and bow down their backs always."[11] "But they hearkened not, nor inclined their ears, but walked in the counsels and imaginations of their evil hearts, and went backward and not forward."[12]

[7] 2 Chron. xxix, 29. [8] Isa. xlix, 23. [9] Psalm xcv, 6.
[10] Phil. ii, 10. [11] Rom. xi, 10. [12] Jer. vii, 24.

In all courts of justice, the merit of the case is determined upon the evidence; not of one side, but of both. In like manner, we now rest the case, and await without uneasiness the decision.

In concluding this subject, we will yet add: the only argument we have ever heard in defense of the backward action in baptism was drawn from Romans vi, 4: "Buried with him in baptism." Associating the custom of burying the dead with the words of the apostle, the advocates of single immersion draw the conclusion for their practice, forgetting that it is not the burial of Christ that baptism is likened unto, but His death, wherein he bowed his head.

FEET-WASHING AS AN ORDINANCE IN THE CHURCH OF GOD.

We now arrive at a subject upon which there is not only a contention about the manner of its observance, but whether it should be observed at all. A large majority of professors contend that there is no direct command for the perpetuation of the practice as a Church ordinance. The reason for this denial is, that the language describing the act does not imply a command. And thus the practice is almost entirely unobserved.

Our attention is first called to the language our Lord used when introducing the ordinance. It is of the utmost importance that we should know the facts in the case; for if it be not an established ordinance in the household of faith to be practiced by the children of God, then those who advocate its observance are adding to the prophecy of the Book; and to them "shall be added the plagues which are written therein." But if it be an ordinance in the house of God, to be observed by all the faithful in Christ Jesus, then from those who have cast it aside, and have taken it away from the Book of this prophecy, shall be taken their part "out of the Holy City." It therefore becomes of vital importance that we should know what is our duty in order to be in harmony with revelation.

Upon this point a few words of explanation can not be deemed out of place. In dealing with the Word of God, we are dealing with God, who, we are taught, can not be mocked. It is greatly feared that the nations are prone to consider this fact not seriously enough. It is yet to be proven if there be a sin so great as the sin of presumption. The psalmist calls it the "great transgression." To pre-

sume to add to God's Word, or to take therefrom, is to charge God with imperfection; or, in other words, to assume to be His counselor. Of this the apostle says: "Who hath known the mind of the Lord or who hath been His counselor."[1] Again, "Shall the thing formed say unto Him who formed it, Why hast thou made me thus?"[2] Considering the question from this standpoint, it behooves us to ascertain beyond a doubt the correct solution of the matter in question. Believing always that the Scriptures are their own interpreter, and that the language in which they are written conveys their intended meaning so plainly that he who "runs may read," and in reading, understand what the will of the Lord is. What, then, shall the reader understand by the words, "If I then your Lord and Master have washed your feet, ye ought also to wash one another's feet."[3] The contention is whether this language conveys the force of a command. The people of God affirm that it does, and so practice the ordinance in order to be obedient unto Him who commanded it. That Jesus is Lord and Master is as true as He is a Savior; and we can not accept Him as our Savior unless we at the same time acknowledge Him to be Master. This, then, forever puts at rest the position which we occupy in relation to Him. We are servants. No more, and no less.

He who knew man, and needed that none should testify to Him of man, knew also that the life of a servant would not appeal to an ambitious man as the most desirable thing in the world; hence He proceeds to illustrate the beautiful equality that exists between Him and His servants. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be *as* his master, and the servant *as* his lord."[4] If this is not enough to reach man and bring him to the feet of his Lord, and there honor and adore his Lord as a true servant, he is beyond the reach of love. Man, as man, has nothing

[1] Rom. xi, 34. [2] Rom. ix, 20. [3] John xi, 14. [4] Matt. x, 24.

to offer in comparison with this. The borderland between master and servant, from a human standpoint, is ever widening, because of man's insatiate greed for exaltation.

Herein is one of the most beautiful and loving characteristics of Jesus Christ as exemplified in His life among men. The perfection of His law of life was not fulfilled in making all men *equal* with *men;* but the consummate end was to make men *equal* with God. Though a servant, he is also a teacher, and the glorious lesson is to teach mankind how to serve. Humility cometh before honor, and abasement before exaltation; and this is the supreme example of the Son of God. Character is built upon principle, and principle is heaven; not until we make this thought our guide in life will we be able to discern the way of life. The principle of feet-washing was established by character, and by the noblest character the world has any account of. This of itself should make it imperative as a duty upon us as servants.

There remains yet to be stated the greatest thing that exists between master and servant; and that is, the same spirit must control both. Not until this obtains can there be any true servant or true service. And this is true in any sense in which it may be applied. Not until the shepherd has educated the mind of his dog to act in harmony with his own, will the dog be of any real service to him; as also says the Scriptures, "Let this mind be in you as it was also in Christ Jesus." Now, the mind of Jesus was to wash the feet of His disciples, and in no other way could that be demonstrated save by performing the act. Will any one undertake to be a servant of Jesus unless he is willing by the same act to show to the world that he has the mind of his Master? Or, in other words, can we have the mind of Jesus and at the same time refuse to do the acts of Jesus? We think not. If this position be not incontrovertible there is no means by which we can establish principle, and lax policy stands supreme; which has

proven the downfall of kingdoms, empires, States, and Churches.

There can be nothing short of policy that prompts individuals to cavil about the words, "Ye ought to wash one another's feet," as not being a plain as well as a positive command. Custom is a law of such force that policy has found it difficult to change it. It is to be doubted if there be a law so hard to break as the law of custom. That the use of the word "*ought*," in the connection in which we find it, was the customary way of using the word, the Scriptures give evidence in the following quotations. "What hast thou done unto us? and what have I offended Thee, that Thou hast brought on me and my kingdom this great sin? Thou hast done deeds that *ought* not to be done."[5] To get at the stress of this language, we must find out what Abraham had done. The fact is, he had told the untruth to the king of Gera concerning the relation between him and his wife Sarah; which caused God to intervene in behalf of the king and Sarah. By the act of Abraham a door was opened to bring disgrace upon both king and nation. Had not the king a right to command Abraham not to do such thing? Has not any advocate of purity a moral as well as a legal right to command that such thing *ought not* to be done? A religion that would allow its advocates to say "No" to this proposition might well possess sufficient elasticity to stretch over feet-washing.

We are not concerned as to the merits or demerits of the king's action in the matter. Suffice it to say the use of the word *ought* is to our purpose. The force of the expression is, the king commanded Abraham not to tell the untruth, and used the word *ought* to emphasize it. "And not only idlers, but busybodies and tattlers, speaking things they *ought* not."[6] (Gr., speaking improper things.) Can it be said with any degree of consistency that the apostle did not command the brethren to abstain from being tat-

[5] Gen. xx, 9. [6] 1 Tim. v, 13.

tlers and bibers, busybodies who speak improper things they *ought* not?" "If any man among you seemeth to be religious, and bridleth not his tongue, that man's religion is vain."[7] "If any offend not in word, the same is a perfect man. . . . and the tongue is a fire, a world of iniquity, so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell." "My brethren, these things *ought* not so to be." Can any one who makes the weakest pretensions to serving his Master say there is no command in this language? A thing that would set nature on fire, and organize a veritable hell on earth,—has not the Church experienced the truth of these words time and again? It then follows that those who contend that there is no command in the language referred to, have no conception of the Christian religion: and such have no right to engage in feet-washing as a Church ordinance. They, like Judas of old, would be the more filthy from the washing. "So *ought* men to love their wives as their own bodies."[8] (Gr., husbands are obliged to love their wives.) The meaning of this language is, the man of God is obliged to do what he *ought* to do, and he *ought* to do that which his obligations demand. No man can be a Christian and do less.

We now turn again to the language of Jesus,—"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these *ought* you to have done, and not to leave the other undone."[9] (Gr., these are binding on you to do, and the other not omit.) Jesus being the author of both quotations, places a like emphasis upon each. If one enjoins a command so likewise does the other. *Ought*, in the quotation, is translated *binding* in the Greek, and is equiva-

[7] James iii, 2-10. [8] Eph. v, 28. [9] Matt. xxiii, 23

lent to a command. By establishing this, our position is sustained.

1. The Jews were commanded to obey the law.

2. That law was founded upon judgment, mercy, and faith.

3. Without judgment, mercy, and faith, that law was, to all intents and purposes dead.

4. For them to keep the ritualism of the law, without the virtue of that law, made them hypocrites.

(1) Corollary: Blind leading the blind; because they had broken the binding *ought* that was commanded them to keep.

(2) Corollary: Because the *ought* that bound them to keep the command was broken.

(3) Corollary: They became hypocrites by breaking the command that *ought* to have bound them.

These self-evident truths, or consequent results, when transposed, convey the same meaning; and the law of language is, when two or more words are transposed and their meaning retained, those words are of like meaning, or synonymous. We turn again to the words of Jesus: "If I then, your Lord and Master have washed your feet, ye also *ought* to wash one another's feet." (Gr., bound to wash the feet of one another.) The conclusion is, they were bound to wash one another's feet because Jesus had said they *ought* to do so; and they *ought* so to do because Jesus had made it binding upon them. And so it is fully sustained that we "*ought* to obey God rather than man." Feet-washing is therefore a command by the authority of Jesus, an ordinance to be perpetuated in His Church until He comes again. Love is the only tie that binds God to man and man to God; and since our Lord has said that the test of this love lies in keeping His commandments, need we any further proof of our fidelity to Him? Whilst it is not the object of Jesus or His people to force religious men to wash feet, He and they reserve the right to say,

"Why call ye me Lord, and do not the things that I say?"[10]

Our second argument is drawn from the language of Christ to Peter: "If I wash you not, thou hast no part with Me." Which is to say, If I am not permitted to wash your feet, you can not be one of My disciples. There is no more importance attached to any ordinance in the whole economy of grace than this. "Except a man be born again, he can not see the kingdom of God." "Without faith, it is impossible to please God." "Except ye eat My flesh, and drink My blood, ye have no life in you."

Jesus being the authority for all the foregoing quotations, can we act consistently and place so much stress upon one, and so little upon the other? If, by the authority of the Son of God, salvation depends upon one, by the same authority it embraces them all; and never has it been, and never will it be, more forcibly taught than by the Lord Himself in His answer to Peter. And this of itself is enough to forever bind the people of God to observe the ordinance in the house of God as a means of salvation.

Peter was not able to discern the meaning contained in the act of his Lord stooping down and washing his feet; and this his Lord knew quite well. Hence the words, "What I do, thou knowest not now, but thou shalt know hereafter;"[11] thus teaching Peter, and the world as well, that, although we may not be able to discern the intent of a command, it is enough for the servant to be obedient to his Lord. For he says to us, as He did to Peter, "Thou shalt know hereafter." So after he had taken His garments and sat down again, he said unto them: "Know you what I have done unto you? . . . Verily, verily, I say unto you, The servant is not greater than his Lord, neither is He that is sent greater than Him that sent Him."[12]

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[10] Luke vi, 46. [11] John xiii, 7. [12] John xiii, 16.

Here are two things that are ever present, and act as an everlasting governor over the lives of men, an infallible scale in which can be tested the worth of our religion by which we shall be able unerringly to tell whether we shall have a part with our Lord or not. The life of the Redeemer was a life of sacrifice, a sacrifice of self; a life of humble obedience to every demand for the good of the human family. And this He demonstrated in every act and word. And in no other way, according to the wisdom of God, could this fact be taught as forcibly as in the act of feet-washing; since it has pleased God to make known His wisdom unto us through His Son.

The first of the two things is, "The servant is not greater than his Lord." If the Master and Teacher could thus humble Himself, shall not the servant do likewise? But how shall the servant show his humility? How shall he show that he does not feel himself above his Lord? Ah! we have at last arrived at the test, a test of doing; the test that exemplified the power of the Son of God. Let the servant now show that he is indeed not above his Master by humbling himself in washing the feet of the disciples of Jesus; and in this way only can he prove to his Master, his brethren, and the world that he is not wanting in obedience when the time comes that he is weighed in the scale of the Word of God.

And herein is the eternal wisdom of God brought so near to us that we are able to discern its meaning. When He desires to cleanse us by purifying the inward man, He symbolizes the act by washing the outward with water; thus teaching us the unseen through the things that are seen. When He desires an evidence of that cleansing, and a willingness on our part to keep clean, as also an evidence of humble submision to our Lord, He kindly asks us to wash one another's feet,—again showing us the unseen through the things that are seen.

Again, when He wants to teach us the life-giving power of His Word, which was made of flesh, that sustains the

spiritual man, He does this by asking us to eat and drink the emblems which represent His broken body and shed blood; lastly, but not least, teaching us, the third time, the power of the unseen through the things that are seen. The second thing that He designs to teach us in this ordinance of feet-washing is, "He that is sent is not greater than He that sent Him;"[13] thus ever putting us upon our guard, lest we should forget that we are only servants, and it is enough if we thus be as our Lord. This is what they should know hereafter, and by knowing these things, they should be happy if they would do them.

Our third argument in favor of feet-washing is drawn from the words of Jesus—"and ye are clean, but not all."[14] To the careful student of the Scriptures these words convey more than they express. They linger upon our minds; we can not rid ourselves of them; they force us, as it were, to ask the question, Why were they not all clean? Had they not all been washed? Yes, the narrative assures us that, after Jesus had washed their feet, and was set down again, He said unto them, "Ye are not all clean;" which He could not have said unless their feet had all been washed; thus settling the matter, beyond the posibility of a doubt, that the design in the washing of their feet was not for a literal cleansing, as our friends—or rather our enemies—would have us believe.

If we set ourselves to thinking for a moment, we shall readily discover that Jesus did not come to do for man that which man could do for himself. Had He done so, it would have been robbing man of his opportunity. This is not the mission of a Savior. The object of a Savior is to help those who can not help themselves; to do for others what they can not do for themselves. This is most beautifully demonstrated in the life of the Son of God. Our question remains unanswered as yet, and we are forced to answer at another time the proposition as to why the dis-

[13] John xiii, 16. [14] John xiii, 10.

ciples were not *all* clean. Was there something that water could not wash away? Can it be that, while the outward may be cleansed, the inward may remain polluted and guilty? Yea, verily. And this is the mask behind which hypocrites and designing men in all ages have taken refuge, forgetting that, while they may be for a time unknown to man, they can not hide from God nor the searching of His Spirit. Though the betrayer's feet were washed, yet his hands, heart, and soul were guilty of one of the most heinous crimes in the catalogue of sins,—the betrayal of innocence. In the eyes of the apostles, Judas was seemingly clean; but to the penetrating eye of his Master he was in the depth of iniquity: "For He knew who should betray Him." To the teachable mind it must be apparent that this washing of the feet by our Lord contained within itself a deeper as well as a higher purpose. But before we attempt to define what that purpose was, there is another thought which demands our attention.

There are two points sustained by the preceding conclusion: First, the design was not to the end that the feet might be cleansed; and, second, for this reason it was not, nor could it be, an ancient custom that we hear men caviling so much about. Nothing but willful blindness can keep any one from observing the force of our Lord's words upon this point. If, then, feet-washing is not for a literal cleansing, it must inevitably follow that the intent and purpose is for a spiritual cleansing. If its corelative baptism answers for a good conscience, it must follow that feet-washing answers for the same. In both, the outward application of water to the body is a type, or symbol, of the inward cleansing of the soul, or mind, since, in the economy of grace, it has pleased the Divine Mind that there can be no means of reaching the spiritual part of man without first symbolizing the design through the medium of the natural. From this standpoint—and there can be no other—the washing with water in baptism, or

otherwise, becomes the most forcible means for teaching the human mind the spiritual, invisible application of the blood of Jesus to the soul.

By the authority of Jesus we have the most warranted right for thus associating the ordinance of feet-washing with baptism. In His answer to Peter, when requesting to have His hands and His head washed, He says, "He that is washed needeth not save to wash his feet, but is clean every whit." Jesus had taught no other washing but the washing of regeneration; hence there could be no reference to any other washing; for while He obeyed the law, He did not teach the ritualism of the law.

Water has a cleansing power, and this fact is easily grasped by man through the use he has been taught to make of it from infancy. Thus the Lord and Master condescends to our level, using such means as is common among us in order that He may the more easily reach us, and our understanding also.

While we behold the simplicity of God, let us also adore His humility. Our Heavenly Father has never undertaken to teach man a principle of Divinity without using the tangible things of humanity. When He manifested His power to Moses the shepherd, He used the burning bush. When He undertook to demonstrate His superiority over the gods of Egypt, He accomplished that end through the aid of material things,—Moses' staff, water turned to blood, locusts, flies, cattle, and lastly the blood of the lamb; then the sea, cloud, pillar of fire, Sinai burning and trembling, smoke, thundering and lightning. Each had their meaning and their effect; nor was anything done for naught. Under the Gospel comes the Son of God, taking upon Himself flesh and blood in order that He might the more easily reach us, and we Him. If we endeavor to keep the thought before us that, without the use of natural means, God could not reach us, we can the

more readily comprehend His designs and the meaning of what He has commanded us to do.

This is the design of feet-washing, and the efficacy attached thereto, that man might see in it the potency of Christ's cleansing blood. Aside from this, feet-washing has no power or meaning, nor have any of the ordinances force when separated from it.

It is worthy of our notice that, in all the means made use of in order to redeem us, simplicity abounds. And here is where many wise men, many high men in this world's calling, have failed, like Naaman of old. Naaman exalted, refused to dip himself in Jordan; Naaman humbled, becomes healed. Let the wise men hear; let the mighty men and the exalted men hear; let all the nations hear, that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things that are despised, hath God chosen, yea, and things that are not, to bring to naught things that are: that no flesh should glory in His presence."[15]

Do we now better understand the use and design of feet-washing? Men reject it because of the weakness they think they see in it; "but the weakness of God is stronger than men." So, in order to draw a mask over their false pride, men have vainly endeavored to make the people of God believe it is no command; which thing carries with it the condemning sin of unbelief. For these reasons, feet-washing becomes a command: First, because of the authority of Him who ordained it; second, because of the virtue contained in it; third, because of the promise of the happiness connected with it. That it is a command by the highest authority that a command can have, is all we claim; and having established that claim, we leave its opposers to take further counsel with God.

[15] 1 Cor. 1, 27-29

Our fourth argument in support of feet-washing is drawn from the words, "If ye know these things, happy are you if ye do them." The ultimate end of the Scriptures is to make mankind happy, that, by and by, when this natural world and natural things shall run their course, we may have "a building of God, a house not made with hands eternal in the heavens,"[16] and dwell in a city "that hath foundations whose maker and builder is God."[17] And may we not, even here, be happy? We can indeed; and it is not only our privilege, but our duty, to be happy, and to strive with all our power to make others happy also. The reason why so many are not happy lies in the wrong conception of what constitutes happiness. We strive to make ourselves believe we are happy in sinning; in gratifying our fleshly craving; in our intemperate indulgence in whatever we have cultivated a taste for,—this is, in a large degree, the sum-total of our estimate of happiness. Now, the fact is, nothing can be further from the truth than this. Happiness consists in freedom, being free; and no individual can be free so long as he is a slave to his own passions.

The voice of wisdom tells us, in words which can not be mistaken, that so long as we live in that condition we are dead,—simply dead. And not only dead to happiness, but dead to everything that tends to make us happy; even dead to our true selves. "For to be carnally minded is death;" and the opposite of this is: "To be spiritually minded is life and peace." And this is the beautiful and impressive lesson of the ordinance of feet-washing as taught by Jesus. When two principles are in bitter conflict for the mastery, each finds the greatest repose in being the wider separated. So likewise in the conflict with self-denial and self-undenied,—the mind finds sweetest repose in an act of humility; and this opportunity is found in the washing of the feet of the saints. Exaltation and

[16] 2 Cor. v, 1. [17] Heb. xi, 10.

humility are eternal opposites, standing at antipodes, bounded only by the farthest extremes. How fitting it was for Him whose life was the essence of humility to crown its closing scenes with an act so in harmony with His words!

Our fifth argument is drawn from the language of Paul, "Let not a widow be taken into the number under threescore years; . . . well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work."[18]

The first point is, feet-washing is here classed with good works, which are Christian graces that fit individuals for engaging in that ordinance. The next point is, the nature and manner of Paul's demand places the washing of the saints' feet in the Church as an ordinance observed by it; for it would have been morally impossible for a sister to have washed the feet of the saints unless the saints were accustomed to feet-washing. Further, it proves that Paul was favorable to the ordinance being practiced in the Church, after having claimed that he had followed Christ. What other conclusion can be drawn from the language of the apostle in thus counseling the one whom he calls his son? Should many of the congregations now receive such a letter, what answer could they give to it? The answer would inevitably be, We are not in accord with such a practice; we have no such widows. Here would be an issue at once between the apostle and almost the entire religious world at present. Could not the apostle again say, "Shall I praise you in this? I praise you not." Can it be thought that the apostle would have written such a letter in the absence of such a practice? Certainly not; there would have been no cause for so doing. The fact that the Scriptures bear evidence of such a letter is the

[18] 1 Tim. v, 9.

most positive proof that can be given that the Church in Paul's day observed the ordinance. The voice of Jesus is, He came into the world to bear witness to the truth; and He further says, "Every one that is in the truth heareth My voice."

In conclusion, we say to the people of God, heed not the voice of a stranger, but hearken unto the voice of the Good Shepherd. To those who are willing to endure reproach for His Word's sake; to those who are willing to endure suffering for His name's sake; to those who are willing to endure persecution for righteousness' sake; to those in every age and in all places, the Spirit says: "Be thou faithful until death, and thou shalt have a crown of life."

MODE OF FEET-WASHING.

It is indeed strange that the opinions of men have wielded a stronger force in religious matters than in any field of knowledge. And, stranger still, the doctrine of Jesus Christ has been the field in which they have grown to the greatest proportions. That men may have the right to hold opinions regarding religious matters is freely granted; but that they have the right to practice that opinion and call it Christianity, when that practice is in opposition to the revealed Word, is denied. Opinion, in the absence of facts, has inherited rights, that must be respected. But in the presence of facts, opinion is absolutely without authority.

The history of all races of men has proven that man in his normal condition is religiously inclined. And this may answer the question why he grants such latitude to human opinions. That some form of religion should be more natural than unnatural to man is but the express result of his nature. Possessing a faculty sensitive to the slightest touch of his environment, he is prone to heed that touch whether it be real or imaginary. Fortunately, or unfortunately, imaginary influences seem mostly to have the stronger hold upon him. And this strongly argues that the unseen to him, is more real than the seen. May not this be—though not always understood—the inner light, the invisible entity seeking again communion with its origin, and only finding it when the way, now dark, is again lighted with the light from which man has wandered? Once, yea twice, has God said, "Let there be light." Light and life are strongly related; darkness may contain life, but in darkness life is not far developed, not far from death.

Nevertheless it has been said that "some men love darkness rather than light."[1] The richest blessings are always the most abused; and light, because it is *light,* is unwillingly giving place to darkness; as says the prophet, "Darkness shall cover the earth, and gross darkness the people."[2] As the religion of Jesus Christ exceeds the religions of men, as light exceeds darkness, in the same proportions has it been unwillingly giving place to Antichrist.

The opinions of men may not accept this, but the truths of God's Word declare it again and again. Our task is to answer to the truth, and not to the opinions of men. There can be no higher aim in life than to stand for the truth; and truth means liberty, freedom. For this cause was it said, "If the truth makes you free, then are you free indeed."[3] While truth means freedom, it means more; it also means union; for where truth reigns, love and union reign also; for "Love rejoiceth not in iniquity, but rejoiceth in the truth."[4] Therefore, because of a division among those who practice the ordinance of feet-washing, this paper is written.

Before entering upon our subject, it is necessary to state certain facts, that our position may be correctly understood.

First. Christianity as taught by Jesus Christ, means a unit—a unit in *love, faith, practice,* and *hope;* and the triumphant beginning can never as triumphantly end until that *end* is accomplished. "I in them, and Thou in Me, that they may be made perfect in one."[5]

Second. The Church, the Mystical Body of Christ, can no more be consistently divided, than the literal body of Christ was, while on earth. "Is Christ divided?"[6] asks Paul.

Third. Nowhere in the Book of Truth can be found the sanction of two ways of obeying the same command,

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[1] John iii, 19. [2] Isa. lx, 2. [3] John viii, 36. [4] 1 Cor. xiii, 6.
[5] John xvii, 23. [6] 1 Cor. i, 13.

given to the same people, in the same dispensation, for the same purpose. "The Lord our God hath made a breach upon us, because we sought Him not after the due order."[7]

Conclusion. Some are in error, opinion has obtained instead of truth.

The issue having now been defined, we introduce our subject by stating the following propositions:

I. The manner of obeying a command contains an emphasis equal to that of the command.

II. Every command to be properly obeyed must contain within itself, either in precept or example, the manner of obeying it.

III. Revelation does not show that God ever accepted two ways of obeying the same command.

Upon the preceding propositions, our first argument in favor of the Double Mode of Feet-washing will be based.*

Since the design of a command can only be accomplished through the proper manner of obeying that command, to be correctly obeyed the Scriptures must answer to this demand. Thus far we have followed the reflection of light; but now comes in the presence of the light itself. God's Word is light, and that light came to man in the form of a command: "Of all of the fruit of the garden thou shalt eat, but of the fruit of the tree of the knowledge

* Note.—Those who practice feet-washing as a Church ordinance are not united in the manner of performing the work. The difference lies in what is called the Double and Single Mode. In the Double Mode two brethren go together; after having laid their outer garments aside, the one is girded with a towel who follows the one who does the washing of the feet and performs the wiping. Usually these two brethren wash the feet of several of their brethren, and then give place to others who take up the work where they left off. And thus the washing continues until all who expect to commune at that meeting have had their feet washed. While at the same time, the sisters observe the ordinance among themselves in like manner.

[7] 1 Chron. xv, 13.

of good and evil thou shalt not eat; for in the day thou eatest thereof thou shalt die."[8] This is the command, and states how it should be obeyed. When the command came to build the ark, the command as to the manner of its building came also. When the command came to Abraham that he should offer a sacrifice, the manner of complying thereto came with it. When the pattern of the Tabernacle in heaven was to grace the earth, the command was, "See thou make it according to the pattern showed thee on the mount."[9] When the Lamb was to be slain that should typify the efficiency of the blood of Jesus, how plain were the directions concerning it! When the symbol of the bread of life was given in the wilderness, the most complete instructions accompanied its coming. Israel had been plainly commanded as touching the Ark of the Covenant; a breach was made, and death followed. Saul broke the command of God, and lost his kingdom and everything else that was good. The list could be enlarged. Let this suffice from the law.

We now turn to the Gospel. When the angel informed Zacharias of the future birth of John the Baptist, the old priest doubted; in silence he paid the penalty. Coming with the incarnation of the Son of God was the manner of its fulfillment. When danger gathered closely around the Child, the command was, "Take Him to Egypt." When

The Single Mode consists in one brother's doing both the washing and the wiping; but he usually washes and wipes the feet of the brother who is next to him while they are sitting at the table. In turn the one who has had his feet washed proceeds to wash the feet of the brother who is next to him; and so the ordinance is observed until all that expect to commune have their feet washed and wiped. In either case none are permitted to commune at that meeting who have not had their feet washed. It is for those who are not acquainted with the manner of observing this ordinance that this explanation is given.

[8] Gen. ii, 17. [9] Heb. viii, 5.

the time came for taxes to be paid, Peter was commanded how to meet them: "Take a hook and cast it into the sea."[10] When the time had fully come for the institution of the ordinance of feet-washing, the command indicated where to go, and what to do. When the time for the washing had come, after girding himself with a towel, Jesus proceeded to wash the disciples' feet, and to wipe them with the towel wherewith He was girded: "So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know you what I have done unto you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."[11] Here is the example and command, and all that Jesus has said concerning the ordinance. All that we can gather as to the manner of its observance must be drawn from the preceding Scripture. The object of every example is to teach manner or mode. Destroy this, and the example or pattern must be divested of its power. This is but a simple truth, which runs throughout the entire system of law wherever found.*

*Note.—While there may be other ways in which the ordinance has been performed, the manner of the simple act of washing is alike in all. The washing is always done by one member. The point in this controversy is: Shall he who does the washing also perform the wiping? Upon this point the following remarks are based. It is here claimed that the example contained a duality; and in that duality the Father and Son were both represented in the work of washing the saints' feet.

Starting with the first act by which Christ introduced the ordinance, the Evangelist records it thus: "He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash his disciples' feet, and to wipe them with the towel wherewith he was girded."

In the act of preparing to do this work by girding himself

[10] Matt. xvii, 27. [11] John xi, 12.

Our second argument in favor of the Double Mode of feet-washing is based upon the example which Christ gave to His disciples.

To some this may seem a paradox, yet it is thought, when fully investigated, that it will prove to be consistent and also true. No one can do otherwise than admit that Jesus, in the capacity of a servant, was teaching in His body what the Church, His representative body, should do in order to be a light to the world, as He had been a light to the world. Jesus Christ was the light of the world, for in him "dwelt the fullness of the Godhead bodily."[12] This fact at once destroys the singularity of the example. Further, the following expressions of our Lord are strongly in support of a duality, in the example: "My Father worketh hitherto, and I work."[13] "I can of Mine own self do nothing."[14] "He that hath sent Me, is with Me; I speak not of Myself, but the Father that dwelleth in Me, He doeth the works."[15] "The Son can do nothing of Himself." "When ye have lifted up the Son of man: then shall ye know that I am He, and that I do nothing of Myself."[16] If these Scriptures prove anything, it must be that there

with a towel, is demonstrated the power or presence of the Father as going before: which is sustained in the words of Jesus when he said, "My Father worketh hitherto, and I work." Nothing could represent so consistently the position of the Father as this preparing of our Lord to do the last act which is to symbolize the fitness of the people to surround the table of God in heaven, when all tears shall be wiped away.

Again, it is a significant fact that in all the work of restoring man into fellowship with God again, God the Father leads in the work, whether typified under the law, or verified in the Gospel. In the redemption of the house of Israel, God the Father was first, and, in fact, at His instance all things were and are done. Nevertheless, the symbolical presence of the Son was necessary in order to accomplish their preservation from the destroying angel: and this was shown in the presence

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[12] Col. ii, 9. [13] John v, 17. [14] John v, 30. [15] John xiv, 10. [16] John viii, 28.

was a duality in the work of feet-washing. The one and all-pervading thought in the Savior's teaching to apostle and scribe throughout John's record was, that the ever-present and special companion of Christ was His Father. The object of this was to help them to believe in Him; if not in Him, "to believe for His works' sake." The Apostle John, being the only one to give a history of the ordinance, grants us the liberty to draw largely from his record.

Had the Great Teacher intended in His words to destroy the singularity in the example, could he have chosen more appropriate words to accomplish it? His words are so framed throughout His teaching that they convey this thought. Can we not now better see the force of the example? Let it be further considered that, at the time of introducing this ordinance, the Church was not fully established in power, save as it was manifested in Him whose body and doctrine it now represents. Not until the Spirit took up the office of Teacher and Comforter was this fully accomplished. Until that time the nucleus, or point at which life starts, was but forming. The disciples were not able to comprehend other than an earthly kingdom, unconverted men as they then were; hence could not be called living, in a Scriptural sense.

of the blood of the lamb. It is the "God of Abraham, and the God of Isaac, and the God of Jacob."

Jesus said, "No man cometh unto me except the Father who has sent me draw him." In the ordinance of baptism the Father comes first, by Christ's own command. As Abraham took the lead in the path that led to the mount, where Isaac was to be offered, so God the Father led the way to Calvary.

Nowhere in the revelation from heaven is the act of wiping ascribed to the Son, but to the Father; and in the act of preparing to wipe, as well as in the wiping, is the presence of God symbolized: which is in accord with every step in the plan of salvation, from the drawing of the Father until the last tear is wiped away from the prodigal's face. Which principle of itself demands as forcibly as anything can, a duality in the example of feet-washing.

Our third argument in support of the Double Mode of feet-washing, is drawn from the fact that individualism denotes barrenness, and finally death. At the close of our last argument the thought of life at the starting point was introduced, and to that we now apply ourself. That individualism must of necessity remain barren is an axiom which needs no argument. Further, wherever any principle calculated to give life is introduced, duality must be present. We start with creation; we have no concern beyond that: "In the beginning, God created the heavens and the earth." Did individualism produce that creation? Verily not. In John's record we read, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made."

Not only was there a dual power in the creation, but creation itself was a duality,—Heaven and Earth,—and what increase of life could there have been without this twofold power? It is evident there could have been none. Both animal and vegetable bear us out on this point; but reduce it to individualism, and extinction and death must follow. It may be slowly, but it will be just as certainly. This is the incontrovertible law of creation, and needs no proof to sustain it.

In Romans i, 20, we read: "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." The mysteries concerning the salvation of the human family, Paul says, were hid from the foundation of the world, but are now revealed to us by the Spirit through the Gospel of Christ. Christ came to show us the invisible, to enable us to look at the unseen; and this He does by using the seen.

As creation had a beginning, so redemption had also a

beginning; and to deal with either we must begin where they began. The beginning of the means of redemption was ushered in by the words of the angel, "Hail, highly favored, the Lord is with thee; blessed art thou among women. . . . Behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His name Jesus. . . . Then said Mary unto the angel, How can these things be, seeing I know not a man? Then said the angel unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore that holy thing which shall be born of thee shall be called the Son of God." What holy consistency is here displayed in this most marvelous incarnation of the Son of God! At this point the wisdom of this world is silent and dumb. When God unfolds His mysteries, man becomes dumb,—"Because Thou didst it."

By remembering that *creation* is an act of God, while *causation* is the will of God, we can the better apprehend, if not fully comprehend. The object of the Infinite Mind in creation and redemption was to expand life, and finally perfect it, in that glorious completion of them both. This nucleus, or starting point of life, was *causation, not creation.* Life could not be created; it is as eternal as God is eternal. Again, it was wholly upon the part of God. Mary was but clay in the potter's hand. For this cause it took a duality of powers or presence to perfect the effect. Hence the presence of the Holy Ghost upon Mary, and the shadow of the power of the Highest over her. Individualism had no place here, because *life* was to start here,—the *life* that shall go on increasing, expanding, multiplying, until from out of the throne of God it shall flow as a river.

Again, at the birth of Jesus there was a twofold witness or duality of presence,—the angels and the star. Likewise, also, upon the bank of Jordan, when the symbol of the act that demonstrates the presence of life had been completed in baptism by the washing of regeneration, two witnesses

were present,—the dove and the Voice from heaven. Remember still, we are at the starting point of life,—symbolical conception, and typical birth, called regeneration (or to generate again), in the presence of two witnesses as well. In the work of creation there were six different, separate acts before it was complete; before the starting point or nucleus of life was established upon the earth; and the dual or twofold power was ever present, ending with the image of God stamped upon clay. Creation was now complete, save one thing: Eve was not to be found, and the result must inevitably be barrenness. Adam sleeps, to awake and find a helpmeet. This is creation complete; and so *good* was it that no improvement has ever been added.

We left redemption still at the starting point—not finished. Life may be started in an organism, but it needs something to sustain it, in nature or in grace. The next act in redemption brings us to feet-washing, the Lord's Supper, and the communion. Is Jesus alone here? Is there any reason why no witnesses were present upon this occasion also? Will any individual undertake to give a reason? We know that Jesus said, "I have washed your feet;" but did He not more frequently say, "I do nothing of Myself?" Five times has He declared in the record of St. John that He was never alone, but that His "Father worketh hitherto, and I work." Take notice: the Father comes first in the work. There is one work that the Scriptures do not attribute to Jesus, and that work is the wiping away of tears from all eyes and all faces. In Isaiah xxv, 8, we read, "And the Lord God shall wipe away all tears from all faces." Again, in Revelation xxi, 4, we read, "And God shall wipe away all tears from their eyes." It may be thought that, as Jesus is also called God, these expressions may refer to Him likewise; but not so. In the preceding verse in Revelation we read that "God Himself shall be their God." Further, this will not take place until

the time comes that the Son shall deliver up the kingdom unto the Father, and God shall be All and in All. Again, in Revelation vii, 17, we read that "The Lamb shall feed them, and God shall wipe away all tears." In Isaiah the meaning is the same.

Feet-washing is an emblem of cleansing and of happiness, typifying the condition of the saints when fitted to surround the table of God in heaven, when Jesus will again be servant; and shall not God Himself be also servant in the wiping away of all tears? And this will be done as a necessary condition previous to that blessed feast. If such is the antitype, shall not the type agree? Therefore there was a duality in the example of feet-washing when our Lord introduced it. Jesus did the part that symbolized the cleansing, which His body and blood soon after verified. The presence of God was symbolized in the wiping, in answer to the act which He will perform in receiving the prodigal to His Father's house. Here, then, is the invisible seen through the visible, the unseen through the things that are seen. If, as Pascal says, "nature is the image of grace," then creation is the mirror that may reflect redemption.

The fourth step in creation brought forth the sun, moon, and stars,—a trinity that sustains life. They do not of themselves produce life, but expand and support it. Likewise the fourth step in redemption brought forth the ordinances of feet-washing, the Lord's Supper, and the communion. These do not of themselves produce life, but they sustain it. The visible presence of life comes at birth, natural and spiritual; and each must be sustained. For this reason Jesus said, "Except ye eat My flesh and drink My blood, ye have no life in you." If all the previous acts in creation and redemption were witnessed by a twofold presence, we have the most reasonable grounds to claim that this was so witnessed as well. For this reason, also, the example was twofold.

The fifth act in creation brought forth living creatures and herbs for sacrifice, with death stamped upon them; and the High Priest went into the Holy Place to offer them alone, with none but himself to witness. Here is individualism, and here is death. Death and individualism are corelated. The fifth act in redemption brings Jesus to the cross, a sacrifice for sin; and here He dies alone. He looked for comforters, and, lo, there were none. He longed for some kind one to witness His suffering in sympathy for Him, but all had fled. Humanity having forsaken Him, He turns to Divinity; and who can measure the depth of sorrow and loneliness of soul that forced Him to cry out, "My God, My God, why hast Thou forsaken Me?" It is true the earth quaked and the rocks were rent; but they, too, were dead; and thus death bears witness to death. Here, again, is individualism, and here *is death*.

The sixth act in creation brings man from clay, bearing the image of his Maker, and receiving all power over creation. The sixth act in redemption brings Christ from the grave, with all power given unto Him both in heaven and in earth. And here, again, we find witnesses, one at the head and the other at the feet, where Jesus was laid. Life was there, and Truth was there; and neither go alone, but ever have a witness to accompany them. The seventh act in creation brings the holy Sabbath, the Day of Rest, wherein the infant creation reposes calmly and peacefully upon the footstool of its Maker, breathing in innocence the inexpressible glory of purity and peace. The seventh act in redemption brings the glorious Millennial Sabbath, a rest for the people of God; a day when the lamb and the lion shall lie down together, and all the inhabitants of the earth shall unite in one strain to answer the prayer of Him who redeemed them, saying with a loud voice, "Thy kingdom has come; Thy will is done on earth as it is in heaven."

Thus in every step save one, whether in creation or redemption, we have found the presence of witnesses; making

a combination of incontrovertible testimony against the singleness of mode in the practice of feet-washing as a Church ordinance; but equally as strong in favor of a duality,—and still maintaining that analogy of law pervades both kingdoms, natural and spiritual, and that the spiritual can not be correctly taught nor properly understood but through the medium of the natural.

Furthermore, not until individuals cease to abuse the natural will God vouchsafe to them the beauties of the spiritual. There can be no abuse more darkening and blinding to one seeking for light in the spiritual than to turn a deaf ear to the lessons of nature. How long, O how long, will it take the nations to learn that nature is unerringly true to her God, and that her God is as tenderly and Fatherly true to her? In all of our Lord's teachings, none are so full of simplicity, and show so clearly the pureness and greatness of His character, as those drawn from the field of nature. In teaching us carefulness, He tells us "the hairs of our head are numbered." In teaching us kindness, we hear Him say, "Not a sparrow falls to the ground without your Father's notice." In helping us to admire the beautiful, His counsel is, "Behold the lilies how they grow!" Blind must be our eyes if, when looking at Mount Horeb, we can not see the reflection of Calvary. How like are the spotless Lamb of God bowing in Jordan and the innocent Babe of the shepherd!

Our souls should magnify the man of God, and our spirits rejoice in His words, when in His boldness for the cause of his Lord, he declared to the wise men of Rome, While you profess to be wise, you are fools. Fools, because they had changed the worship of God into the worship of creatures; serving their own unholy lusts to that degree that even their *women* with them trampled upon the law of nature, burning in the fire which their own impurities had kindled. And out of this seething caldron of vice goes forth a catalogue of sin for which death only would be a fitting recompense.

Being dead to virtue, purity, and truth, their boasted wisdom became the cloud of their own making, that could but make the darkness deeper. When men and minds array themselves against God and His Word, and seek the light of their own imaginations, darkness follows close upon them, and more especially since God "will send them strong delusions to make them believe a lie, who love not the truth, but have pleasure in unrighteousness."[17]

Realizing the opposition that the advocates of the Double Mode of feet-washing have to encounter, and the popularity the opposite view has received, we feel like presenting to the reader, in a tabulated form, the points in the preceding argument, that they may be the more easily grasped and understood.

Creation, and the acts by which it was completed, in order to produce and perpetuate life.	Redemption, and the acts by which eternal life was procured and offered to the world.
FIRST ACT. — The heavens and the earth were created. Embryonic condition of the world; and in darkness; and two witnesses present, the Father and the Son.	FIRST ACT.—The Holy Ghost falls upon the Virgin; and the power of the Highest overshadows her. Mary conceives the Nucleus, or Embryo, of life, and it is in darkness, while two witnesses testify to the scene.
SECOND ACT.—"Let there be light, and there was light." The heavens and the earth were born, came to light, for this is the meaning of birth. Father and Son present.	SECOND ACT. — And Mary brought forth her first-born Son, and laid Him in a manger. The angels and the star were the witnesses.
THIRD ACT.—"And God said, Let there be a firmament in the midst of the heavens, and let it divide the waters from the waters. And God called the firmament heaven." All below that firmament	THIRD ACT. — "And Jesus, when he was baptized, went up straitway out of the water." Jesus parted the waters, or in other words, established a firmament in the midst of Jordan. All that passed be-

[17] 2 Thess. ii, 11.

was earthly, subject to death; all above that firmament was life, purity, heaven. At this point life appeared upon the earth.

Father and Son to witness.

Fourth Act. — "And God made two great lights, the greater to rule the day and the lesser to rule the night; He made the stars also."

Here is the trinity that is to sustain life.

Again Father and Son witness.

Fifth Act. — Living creatures were brought forth instruments of sacrifice, with death stamped upon them. The end of which was to be offered alone in the presence of the high priest as an offering for sin.

No witnesses here.

Sixth Act. — Brings man from clay, bearing the image of his Maker, and possessing a living soul. Creation has a King. And the evening and the morning were the sixth day.

"Let us make man," implies the presence of witnesses.

low that firmanent was to die. All that was above that firmament was to live and be pure. At this point spiritual life has its beginning. And here again we have two to witness, the voice of the Father and the Spirit dove.

Fourth Act.—"Jesus washes the disciples' feet; institutes the Lord's Supper and the communion.

A trinity also that is to sustain life, happiness, and fellowship.

As the sun, moon, and stars support natural life, so also the Trinity feet-washing, Lord's Supper, and the communion support spiritual life.

Which thing demands a duality in the example, in order to be consistent with Law.

Fifth Act.—Jesus dies upon the cross, as a sacrifice for sin, an offering to God for the reconciling of the world.

And here he dies alone, also. No witnesses here.

Sixth Act. — Brings Jesus from the grave triumphant over death, hell, and the grave, crowned with immortality and eternal life, having all power in heaven and in earth.

Redemption has a King, who is Lord of All. And two angels witness the scene.

Seventh Act.—The Sabbath is established a day of rest, in commemoration of the completion of creation.	Seventh Act.—Will bring the Millennial Sabbath, in which Jesus and His people will rest from labor, sin, and sorrow, and enjoy that blessedness which remains for the people of God.

By comparing the different steps in creation with those in redemption, we find a perfect harmony running throughout the entire work, and so completely agreeing in every detail that we no longer stand in doubt as to Paul's declaration when he says, "For the invisible things of Him from the creation of the world are clearly seen, being understood through the things that are made; even His eternal power and Godhead, so they are without excuse."

Our third argument in favor of duality in the example is drawn from the principle of a trinity in all of God's work,—Creation, Providence, and Redemption.

In our preceding argument the presence of a twofold power working with matter as a means in order to accomplish an end, was considered. The old theology, which teaches that God made the world out of nothing, should have been still-born. We have a reasonable God; and His work confirms the fact that from nothing, nothing comes: for all we *have* seen, and all we *now* see, and all we shall *ever* see, are but the product of mind over matter. Beginning at creation, and closing at Revelation, where Jesus, the Spirit, and the Bride say, Come, a trinity is manifested in every step. In creation we find a twofold power, or mind, working with matter. There is even a trinity in the Godhead. The earth, light, and heat produce all that lives. There is a trinity in everything that is born, from the smallest blade of grass to the highest development of life —man. Man is composed of a trinity. There is a trinity in the mission of the ark,—Noah, the ark, and the flood.

Separated, they have no meaning. Mount Horeb presents a trinity,—Abraham, the sacrifice, and the altar. To Moses appeared the bush, the fire, and God. The signal of Israel's deliverance was a trinity,—the lamb, the blood, and the door-posts. The sea, the cloud, and the fire accompanied their deliverance from their enemies. They had a trinity of feasts,—Passover, Tabernacles, and Ingathering. There was a trinity in the lion's den,—Daniel, the lions, and the angel. Why is this?—"That in the mouth of two or three witnesses every word may be established." Further, that the Godhead may be honored. God is Truth, and Truth never travels without a witness. When He promised Israel prosperity, the covenant was sealed by calling heaven and earth to witness. Time is divided into three distinct periods,—from Adam to Noah; from Noah to Christ; and from Christ in the manger to Christ in victory. There is a trinity in every ordinance in the house of God, from baptism to the anointing with oil in the name of the Lord. Finally, in the closing of this dispensation—the last hour of the day of grace—God will prove the righteousness of His cause, through all dispensations, by the mouth of three witnesses,—Enoch, Elijah, and the flying angel.

By this uniformity of law God has proven Himself unchangeable in all His work; and so must His people prove themselves in like manner. This the single order of feet-washing, sets aside, and breaks the harmony in God's house and people. For this reason it can not be of God, but is a product of the opinions of men.

Our fourth argument in favor of the Double Mode of feet-washing is based upon the principle that feet-washing is a *Church* ordinance; and any number not large enough to represent that body has no legal right to wash feet in a Church capacity.

The point in the argument is this: In Christ dwells the fullness of the Godhead bodily, a Trinity; and the

Church, His mystical body, must represent that Trinity in all her work, as Christ did in His. Again, this Trinity must be honored; and as the unseen is symbolized by the things that are seen, any number less than three can not answer the demand. For this reason the apostle demands that number in the observance of the anointing with oil. Here, again, the single order fails to meet the demand that the law of God requires.

Our fifth argument in favor of the practice of the people of God is drawn from the fact that the Single Mode of feet-washing has failed to sustain itself in duration among its advocates. Many of the religious bodies that in times past practiced the ordinance have ceased to observe it for many years. History and personal knowledge evidence this statement. The assertion that all bodies of religious people who at one time observed the ordinance, and have ceased to practice it, washed in the single mode, remains yet to be successfully disproven. Nor should we wonder at this. That individualism in any kingdom is its own destroyer, is an axiom that nothing but folly would undertake to disprove.

In conclusion, we would say that we have dwelt at some length upon this subject, and have endeavored to treat it fairly. The arguments presented have been drawn from the Scriptures, or from the recorded evidence of the practice itself. A desire for the truth, and to be honest with it, has been the guide in arriving at our conclusions. Our heart is tender and our love warm toward many of those who have departed from the true practice as observed by our fathers and by holy men of old. And why should this not be? Once we were brethren, mutually bound by the ties of Christian fellowship, a tie the world knows nothing of. Around one altar we bowed, and breathed a common prayer to the Father of mercies as the voice of one soul, and there received the evidence of love and union, the

binding pledge of Him who rejoices to say "My People." Long and loud, deep and strong have been the pleadings for a union of those ties again. How long, O how long, our God, shall prowling wolves continue to destroy the flock, and designing men cause the remnant to err? Alas! many to-day are scattered over this broad land as sheep without a shepherd, longing for the fold again. Dissatisfaction abounds; with doubts and fears, many behold the course of things, and are powerless to change it. Some take solace in refusing to commune longer with those with whom they stand connected; while others, like Naomi of old, have gone to the land of Moab, only to find a more sore famine there. Will they return? Bishops retire from charges, hoping thereby to escape responsibility, while men of unmatured years supplant them, inviting innovations and defying discipline, until almost the last vestige of the temple service is gone; and what remains will soon go. Your groanings can not withstand the current; your tears can not stay the tide; for long since has the flattering voice of the enemy caused your complaints to be heard no longer. The ten tribes, like Israel of old, have gone into Samaria once more, and Jeroboam's reign is supreme. Altars many, and priests many, will never avail so long as the law remains broken.

Our appeal is not to the world, but to those who were once in Spiritual Israel. To those who know the truth, and love the truth, and are willing to obey the truth, it is to you and in your behalf our voice is raised. With Paul, can it be said, "My heart's desire and prayer for my Gentile brethren is, that they may be saved. For many yet have zeal, but are lacking in knowledge."

And now to the people of God, my brethren and sisters in the faith of the Gospel which is in Christ Jesus our Lord, take courage, be steadfast, be kind, be loving, be pure, striving in the fear of the Lord to contend for the

faith once delivered unto the saints. Above all things, adorn your life with virtue, having your conversation chaste, and walking in the fear of the Lord. And when the battle is over, and our journey done, with one heart and voice, let us say, "Thanks be to God who giveth us the victory, through our Lord Jesus Christ."

THE LORD'S SUPPER.

THAT the Savior of mankind ate a meal called *Supper* on the night when He instituted the ordinances of feet-washing and the communion, is clearly defined by the Evangelists in the record they give of that night. Whilst they do not record the history of the event so as to convey the same thought upon every point, they agree as to the Supper. In Matthew we read, "Now the first day of the feast of unleavened bread the disciples came to Jesus saying, Where wilt thou that we prepare for Thee to eat the Passover? And He said, Go into the city to such a man, and say unto him, The Master sayeth, My time is at hand; I will keep the Passover at thy house with My disciples. And the disciples did as Jesus had commanded them, and they made ready the passover."[1] "Now, when the evening had come He sat down with the twelve. And as they did eat, He said unto them, Verily I say unto you, one of you shall betray Me." The account of Mark and Luke is substantially the same. All agree in calling it the Passover, having reference to the annual feast of the Jews that was instituted in the land of Egypt by Moses at the command of God. This feast they were commanded to keep throughout their generation forever.

In this connection the reader is asked to pay careful attention as to the time of certain events preceding the eating of this meal, or he will be at a loss to arrive at a proper understanding of our subject. Many have erred in this respect, and so have lost sight of the true meaning of the two words, Passover and Supper. In turning to John's record, we read: "Then Jesus six days before the Pass-

[1] Matt. xxvi, 11-19.

over came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus."[2] This now is six days before the Passover.

The Evangelist Mark, in his record, gives an account of another supper. "Now when Jesus was in Bethany in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on His head as He sat at meat."[3] In another place we read, "Ye know that after two days is the Feast of the Passover, and the Son of man is betrayed to be crucified." We have now two points firmly fixed as to time, and also two different scenes. Six days before the Passover Jesus is at the house of Martha and Mary, where the feet of Jesus were washed; date of the month, 8th of Nisan. Again, two days before the Passover Feast, Jesus is in Bethany at the house of Simon the leper, where Mary, who had previously washed His feet, now anoints His head, or body, as Jesus spoke of the act in Mary's defense.

The reader will be greatly aided in this investigation by noting the time and place, and what transpired at the two suppers here spoken of. This brings us to the 12th day of the month Nisan, two days before the Passover. By turning to Genesis xii, we find explicit instructions for preparing the lamb for the Passover. There are no institutions in the Book of Truth so full of meaning and significance as the lamb of the Passover, and the Lamb of God upon the cross; the one the Type, the other the Antitype; and when taken in that sense their meaning is boundless; but if we separate them, we destroy the meaning of one of the most impressive lessons that Heaven has designed to teach. The entire compass and force of the

[2] John xii, 1. [3] Mark xiv, 3.

Mosaic law was fulfilled in the blood of its victim. The one introduced it, the other fulfilled it; for He who died upon the cross said, "I came not to destroy the law, but to fulfill it."

We left Jesus at Bethany on the 12th day of the month. "Now, the first day of the *feast* of unleavened bread, the disciples came to Jesus."[4] "And the first day of unleavened bread, when the Passover must be killed."[5] Now the feast of unleavened bread drew nigh."[6] There is no doubt that the three Evangelists in the preceding quotations are describing the same circumstance; yet by close observation it will be seen that they differ in one respect: Matthew speaks of the first *day* of the *feast* of unleavened bread, while the others of the first *day* of unleavened bread. By removing the italicized words in Matthew, his record reads in harmony with Mark and Luke. The point is, the first *day* of unleavened bread was the 14th day of the month, while the first day of the *feast* of unleavened bread was the 15th of the month. Why attention is called to this difference in time will appear later on.

This 14th day of the month was called the day of preparation, also the day the Paschal Lamb was to be killed; and, further, it was called the day of holy convocation, when all leaven was to be removed from their dwellings. The evening of this day finds Jesus and His disciples gathered in the upper room in Jerusalem, where they ate the meal called this Passover or Supper. At this time and place Jesus spoke the following words to them, "With desire have I desired to eat *this* Passover with you before I suffer."[7]

We now turn to the record of John, who wrote at the close of the first, or the beginning of the second century. His plainness of speech, his completeness of narration, his avowed accuracy of his record, his intimacy of fellowship with his Lord, the miraculous revelation confided to him

[4] Matt. xxvi, 17. [5] Mark xiv, 12. [6] Luke xxii, 1. [7] Luke xxii, 15.

by Jesus upon the isle of Patmos, combine to give the greatest possible force to his words. This guarantees to every student of the Scriptures the right to draw largely from his narrative. A sure way to find the starting point of anything is to reverse the trail. In order that we make no mistake, we will apply this method to John's narrative, in our investigation of this subject: "There laid they Jesus therefore because of the Jews' preparation day; for the sepulcher was nigh at hand."[8] This preparation day is the same day spoken of by the other Evangelists—the day *before* the Passover. In the fifteenth chapter of Luke it is stated that Jesus died at the ninth hour of this day,—the day before the Passover.

By returning to John's record we read, "But the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend. . . . When Pilate heard this saying, he brought Jesus forth. . . . And it was the preparation of the Passover, and about the sixth hour." "And they themselves (the chief priests and the elders) went not into the judgment hall, lest they be defiled: but that they might eat the Passover." Luke says this council was in the morning of that same day. (See xv, 1.)

The united testimony of the Scriptures is, that Jesus died on the preparation day, or 14th of the month, at the ninth hour, the time which the law prescribed for the killing of the Lamb; thus bringing the type and the antitype into the most perfect harmony. It was so prophesied in the law and the prophets; and neither could pass away until all should be fulfilled. With the point established, by the united testimony of the inspired writers, that Jesus died and was buried on the day of the preparation of the Passover, what men may say, learned or unlearned, scribe or Gentile, can not change the fact. It then follows, as certainly as day follows night, that Jesus did eat that

[8] John xix, 42.

Passover or Supper on the evening of the 13th day of the month. To deny this, is to deny revelation.

We now arrive at the issue between those who observe this Supper or Passover as an ordinance in the house of God and those who oppose it. The reason given by the opposers of the ordinance is, that Jesus ate the Jewish Passover, and for that reason it should not be perpetuated. It is denied that Jesus ate the Jewish Passover, for the reason that he did not eat it at the time prescribed in the law for its observance. It has been sustained by the Scriptures, beyond the possibility of contradiction, that the meal that Jesus and His disciples partook of in the upper room in Jerusalem was on the day before the time.

Again, this meal could not have been the Jewish Passover, for that would have made Jesus a transgressor of the law, which would have furnished His accusers a just cause to condemn Him. Further, had he not observed the proper time of eating that feast previously? No one can truthfully say He had not. Should Jesus have done what our opposers say He did, His words would be without meaning, "I came not to destroy the law, but to fulfill it."

Neither did He eat it in the manner which the law demanded. Our opposers tell us that the Jews in the time of Christ had corrupted the Passover as well as the time and manner of observing it. Whatever those stubborn Jews had done, does not concern us in this investigation. It is clearly perceived that *they* were *blind* to the *truth; but was Christ?* Will any one accuse Him of being disobedient to any of His Father's commands? Should we not use caution in these things lest haply we be found fighting against God? It does not take as great an effort to imbibe the spirit of Antichrist as some people think.

In regard to the Jews corrupting the time and manner of their feast, Josephus affirms to the contrary. (Book vi, chap. x, p. 562, art. 3.) Furthermore, the Jews of the present time keep the feast according to the law as nearly

as possible under their condition. It does seem, on the contrary, that if the stubborn Gentiles had their way, neither law nor Gospel would mean anything. Their boldness would rob God of revelation, and destroy the faith of His people. Further, the fact that Jesus was the Antitype of the lamb upon which the Passover was based for all its meaning, necessarily demands that He should die at that precise time in which they were commanded to slay the lamb. Destroy this, and the entire typology of the Bible is confusion. There can be no meaning in typical teaching unless the type and antitype present a similarity of purpose or idea.

The Greek word for type is *Tupos,* which means pattern. Let us observe some of the features in which this likeness consisted. The lamb of the Passover was to be of mature age and perfect in every detail. So was the Lamb of God. The Paschal lamb was to be slain within a certain time in the day, its blood to be the signal of that people's deliverance. So also with the Lamb of God. They were not to break a bone in the body of the lamb in Egypt. Neither did they in the body of the Lamb of God. The old prophet had warned them long before they crucified Him that "a bone of Him should not be broken."[9] In view of these surrounding circumstances, on either side, we are irresistibly brought to the conclusion that Jesus did not, and could not, have eaten the Jewish feast the night of His betrayal.

However plain all this may be, we can not pass this part of our subject without some further remarks upon it; for the opposition have endeavored to intrench themselves within the fort of the Jewish Passover claim, content with the thought that *none* could *pass over,* pass through, or pass under, thus having seemingly no further anxiety about the matter, and thereby creating an influence dangerous to what some think is truth. Returning to the thought that

[9] Num. ix, 12.

the Jews had corrupted the manner of eating the Passover, John, who was an eye-witness, says, "The Jews went not into the judgment hall lest they be defiled; but that they might eat the Passover."[10]

We are not given to the act of trying to acquit the guilty; neither do we want to be guilty of false accusation. While the accusers of Christ were blind to crime in other things, the apostle acquits them of thus corrupting their feast. Men who to-day accuse the Jews of corrupting their feast, make themselves more obnoxious in the eyes of the apostle than did those Jews. How small a pretense will keep individuals from doing an act, when they do not wish to do it! Some have yet to learn that nothing but failure must come from any effort to get one right out of two wrongs.

It is claimed, also, that as *Christ* called it a Passover, it must have been so. Upon first thought the mind is inclined to admit that claim; but when carefully examined, the difference is plain. Jesus did not speak of it in His accustomed way, nor in the way the Jews spoke of it. There are but two expressions common in speaking of that ordinance in its day. It was called *the* Feast, or the *Feast* of the Passover; because, first, it was the principal or most important of the ordinances in the Jewish economy; second, it was spoken of as *the* Feast in order to distinguish it from other Jewish feasts. Christ used neither of these expressions; but says, "With desire have I desired to eat *this* Passover with you before I suffer."

The word Passover in connection with the Jewish feast drew its meaning from the act of the destroying angel passing over the Hebrew dwellings the night that the first-born of the Egyptians were slain; or, in other words, it was a passing from the land of bondage to that of freedom. The latter seems to have been the meaning that Jehovah gave it when teaching the people the manner of its commemora-

[10] John xviii, 28.

tion. Giving the word the meaning that Heaven attached to it—which can not fail to be safe—we have consistent grounds still to call it a Passover. Was it not passing from the dead letter of the law unto the living power of the Spirit through Grace; from the imperfect sacrifices of beasts and birds unto the perfect sacrifice of the eternal Son of God, who offered Himself once for all a sacrifice for sin, and is forever set down at the right hand of God making intercession for us; passing from the bondage and groanings of sin into the glorious liberty of the children of God? Right well, indeed, could our Lord call it *this* Passover. There was a deeper meaning surrounding the Lord's Passover—and that is the Lord's name for it—than the house of Israel in their day discerned. Whilst it was to teach them their deliverance from natural bondage, it was intended also to teach them spiritual freedom in its consummation. In teaching them the presence of God among them, it should have taught them of His coming to dwell in them.

Likewise this Passover, or Supper, which Jesus ate with His disciples, combines a holier and more significant meaning than the Gentile nations seem to discern. What more forcible symbol could the Divine Mind have used to teach the equality of men and the mutual fellowship of the sorrows and joys of earth, binding together in one common union our hopes and fears, our songs and prayers, our all, whether in life or in death, than by preparing a feast and a table around which all may come, and there, in the presence and company of Him who ordained it, and in the power of Him who sanctified it, to commemorate the victory over flesh and the world? And if the shadow—for now we see through a glass darkly—is thus glorious, what must be the eternal and ineffable glory that shall crown the consummate Antitype in the kingdom of God, when all the redeemed of the earth will surround that table which God, and not man, has spread; and there by the ties of

Sonship, through Him who washed them in His own blood, feast in the presence of the unspeakable beauties of heaven, while an innumerable company of angels, with harps of gold, shall swell the unending anthem, all the inhabitants crying with a loud voice, "Worthy is the Lamb who hath redeemed us by His own blood, out of every nation, kindred, tongue, and people; and hath made us priests of God and of Christ, and we shall reign with Him for ever and ever?" This is the meaning of *this Passover;* this is the meaning for which it was instituted; and for its blessed meaning the people of God will perpetuate it.

Our second reason for the perpetuation of this Supper as a Church ordinance is based upon the principle of *consistency* in the works of God. The Scriptures sustain the fact that God is unchangeable, and one uniform system of law runs throughout the entire method of heaven. From the sacrifice of Abel to the sacrifice upon the cross, there is the clearest uniformity of means to accomplish the end. The *fall,* the *flood,* and the *cross* are inseparably bound by the same principle,—the principle of Sin. The fall was the fruit of sin; the flood was the harvest of sin; and the cross is the remedy for sin. A uniformity of cause calls for a uniformity of means in order to reach the desired result. The *Lord's Passover,* which He instituted in Egypt, had a meaning and object within itself; and that object was to teach the people the power of God over the man-made gods of Egypt, as also His goodness and love toward them, in order that thereafter they should rely upon Him, and Him alone, and, by the continued commemoration of the act of their deliverance, the better remember their Deliverer.

For this reason the Lord's Supper was instituted, and for the same reason it should be perpetuated. Nor need we a more just reason than this,—it is an emblem that fitly embodies the principle of brotherhood and sisterhood, and beautifully typifies the love, peace, and good will that

should characterize true life as lived by Him who instituted the rite.

After having fulfilled its design in the sacrifice of Christ upon the cross, the Lord's Passover was to meet its end; the shadow and the substance came together, the Type and the Antitype. The entire Mosaic economy was supplanted by a better covenant, having been purged by a holier sacrifice. As that institution had a future consummation, so the Lord's Supper, which was ordained in the upper room in Jerusalem, has an antitype or consummation as well.

Of what that meal consisted does not necessarily concern our subject; suffice it to say, it was a meal, or, properly speaking, a supper, which, according to the custom, was the principal meal of the day; and this should satisfy the honest seeker after truth in that direction. So far as the words Passover or Supper may be thought to qualify that feast, they can have no weight in changing its design or meaning, from the fact that both words are applied to it, and by inspired men. This one thing we gather, nowhere is it called a Passover after it was eaten, but a Supper. Paul speaks of it as the Lord's Supper.

The word supper, as applied to an evening meal, is a common term in use by the sacred writers. The Greek word supper is Deipnon. By comparing its use we can the better be assured of the correctness of what has been said: "Belshazzar the king made a great feast for a thousand of his lords." Here the word Deipnon is used in the Greek. "A certain man made a great supper, and bade many." Again the word Deipnon is used for supper. "There they made him a supper (Deipnon), and Martha served." Paul, in 1 Corinthians xi, in speaking of a supper uses the same Greek word, as do the preceding writers, showing that there is a uniform use of that word when speaking of a full meal.

Here are the necessary things that go to make a supper

in the full sense of that word: A table sufficiently large for all the guests, and provisions enough for all. These are the main features which compose a harmonious feast; and the principle of a feast is the point at issue. When we remember that God has never undertaken to teach us a spiritual design without using a natural image by which to convey that design, we can easily grasp the nature and intent of this feast. By accepting this view, we have the scen before us; let us now turn the vision toward the unseen. "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as one that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as My Father hath appointed unto Me a kingdom; that ye may eat and drink with Me in My kingdom, and sit on thrones judging the twelve tribes of Israel."[11] "Blessed is he that shall eat bread in the kingdom of God." "Blessed are those servants, whom their Lord when He cometh shall find watching: verily I say unto you that He shall gird Himself and make them to sit down to meat, and will come forth and serve them."[12]

These Scriptures plainly locate and qualify the antitype of the natural Supper instituted by Jesus upon earth, but which has its consummation or fulfillment in the kingdom of God. The type was ordained on earth to show forth the mutual fellowship of love and union that should characterize the people of God in this world of strife and division,—a happy meeting where rich and poor, high and low, great and small, could meet together and enjoy a common feast, around one common table, ordained by one common Savior, in order to teach one common salvation. Could the Father of mercies have chosen a more appropriate symbol to convey the holy end of such a righteous beginning? We think not. And when it shall have run its course, as did the Passover in Egypt; when the design

[11] Luke xxii, 27. [12] Luke xii, 37, 38.

of the earthly shall be supplemented by the bringing in of the heavenly; when as one common family the people of God shall be gathered home, who can measure the fullness of that joy when, around one table in our Heavenly Father's kingdom, they shall sit down with Abraham, Isaac, Jacob, and all the bloodwashed throng, to feast upon the bread of eternal life, while Jesus Himself will serve them? O blessed thought, when life's sorrows are over; when tears and trials are over; when temptations are over; when these lonely heartburnings are over,—then, O then, in that sweet day, when the morning of immortality shall dawn in its fullness, upon the zephyrs of that eternal spring shall be borne the anthems of infinite song, echoing the words of the psalmist, "I will praise my God while I have my being." Hence it is we find a striking similarity between the type and the antitype. At each there is a full meal called supper; at each there is a table around which there is room for all the guests; each is a feast of love, enjoyed by the same people; at each Jesus does the serving. Our position is sustained by the law of typology as applied to the Scriptures; nor is there a more harmonious likeness anywhere to be found in all the Book of Truth.

Our third argument to prove that the Lord's Supper is a full meal, and to be observed by His people, is drawn from the language of Paul to the Church at Corinth. "When ye come together into one place, this is *not* to eat the Lord's Supper; for in eating every one taketh before other his own supper, and one is hungry and the other is drunken. What? have ye not houses to eat and to drink in, or despise ye the Church of God, and shame them that have not? Shall I praise you in this? I praise you not."

It is sad to think that many men of good understanding and sound mind have wrested this Scripture in such a way as to destroy its meaning entirely so to them and their following Paul is an idle talker. It is but fair to say that such motives can not be prompted by pure de-

sires; they darken the mind rather than enlighten it. Willful blindness is blindness in its worst form; none are so blind as those who do not wish to see. Yet it is a fact that we should only assent to a proposition in proportion to the evidence upon which that proposition rests. If this rule is observed, we shall find ourselves consistent in the end, whatever principle we undertake to analyze.

If Paul was condemning the Church at Corinth for eating a supper, then his words must contain such evidence. We will now examine his language. "When ye come together into one place, this is not to eat the Lord's Supper." Does this language convey the thought that, by the Church's coming together into one place they were prohibited from eating the Lord's Supper? If so, the only course to be pursued was to eat it at home. Whether that supper was a full meal, or only the bread and wine, it can make no difference at this stage of our investigation. If Paul was condemning the one, he also condemned the other.[13]

Now we certainly know that the Lord's Supper is a Church ordinance, to be celebrated in a Church capacity, and not in the family. This at once sets aside the claim that Paul was condemning the eating of a feast or supper as a Church ordinance.

"For every one taketh before other his own supper." Here the apostle fully explains the *thing* which he was opposing; and *that* was the *manner* in which they were observing that ordinance. Hence it was the *abuse* of that Supper which the apostle could not approve; and this passage proves that the Church at Corinth had such an ordinance, or they could never have fallen into the abuse of it. A thing must necessarily exist before it can be abused. We have found no ground on which to rest the claim against that ordinance as yet, except the abuse of it. The force of the apostle's words must be that when they came together to eat the feast, they did not come in the right

[13] 1 Cor. xi, 20.

way; they did not manifest the right spirit; and when that is wanting, all is wanting; no good can come from such a condition of things. They had not the right spirit, because they were selfish, unbrotherly, disorderly, and hence not in union. They had not the right spirit, because they were intemperate in their eating and drinking. They had not the right spirit, because they were unloving to the poor; and so they were out of order generally. A feast of this description would be more fitting for idol worshipers.

Now, if they were wrong in manner, and not in motive, how shall they correct the wrong, and yet accomplish the design? Paul's answer is this: "When ye come together to eat, tarry one for the other."[14] Tarry until all have a place at the table; until brotherly love and good will have been manifested; and then, with one heart and mind, unite to thank God for the rich provision He made for us, and the common tie that He gave to bind us; and so, giving thanks for all things in the name of our Lord Jesus Christ. Had the Church at Corinth thus observed the ordinance, methinks the apostle would have praised instead of reproving them.

Our fourth reason for believing that the Lord's Supper is a full meal to be observed by the people of God, is gathered from the apostles Peter and Jude, in addressing the Churches. Peter, in speaking of wicked men associating themselves where they ought not, says, "Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you."[15] Jude says, "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear."[16]

We here have two more witnesses who testify to the presence of wicked men at a feast in the congregations to which they were writing. Will any sane man (spiritually sane) say they do not? There can be no other construction

[14] 1 Cor. xi, 39. [15] 2 Peter ii, 13. [16] Jude 12.

placed upon their words than that there was a feast or supper of which such men could partake. Can anything be thought more unreasonable than that such men would feast upon a morsel of bread and a sip of wine? If witnesses are worth anything to establish an act or thing, then there is the most warranted grounds for our position; and three to testify upon the same point, and all agreeing, makes a case so strong that no amount of sophistry or reasoning can controvert it.

Further we have found that there is an analogy of law in both kingdoms, natural and spiritual. In order to preserve this union necessity demands a trinity of things. The fourth act in creation brought forth a trinity that was to sustain life,—sun, moon, and stars. These do not give life but they do preserve it. Likewise the fourth act in redemption brought forth a trinity that does not sustain life, but supports it,—feet-washing, the Lord's Supper, and the communion; life exists before we come thus far. Here also there is a perfect accord in the voices of nature and of grace, and never can we be better assured of our correctness than when we hear the one in the echo of the other.

THE MANNER OF OBSERVING THE LORD'S SUPPER.

As THE *manner* of obeying a command imparts as *much* as the command itself, we will investigate still another principle in connection with this Supper. History and experience teach us that when men begin to change the order of God's house, there is no stopping place. It is the leaven of unsound doctrine, which finds no rest until the last vestige of faith and practice becomes tinctured with it. Christ at one time said, "Beware of the leaven of the Pharisees."[1] When asked the meaning of His words, He said, "Beware of the doctrine of the Pharisees."[2] This leaven or unsound doctrine had so infected the whole system of the Pharisee's religion that there was little or none of its justifying merit remaining. Jesus, when commenting upon this point, says, "Except your righteousness exceeds the righteousness of the scribes and Pharisees, ye can in no case enter into the kingdom of heaven." Can there be any good thing come out of unsound doctrine? Come and see. The more the Pharisees corrupted their religion, the more zeal they manifested in spreading it, until the spirit of proselyting drove them to compass land and sea in order to make one proselyte, "And after they had made him, he was twofold more a child of hell than they themselves were."[3] Do we not see the same cup full to overflowing in our very midst? How true it is that a misguided zeal is the most insatiable!

In opposition to this leaven or unsound doctrine, we now assume the task of proving that the manner in which

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[1] Luke xii, 1. [2] Matt. xvi, 12. [3] Matt. xxiii, 15.

a thing is done contains the purpose and meaning of that thing. Among the many innovations and changes that men have adopted and established in the order of God's house, few have met with so general acceptance as the Single Mode of feet-washing, with the Supper on the table at the time of washing, or while the feet are being washed. Upon investigation, it is thought that this fact will appear. In our eagerness to observe the precise letter of the language, we may unconsciously lose the precise meaning. Not that syntax is no guide in determining the meaning of a passage; by no means. Generally speaking, there are few exceptions to this rule. Yet this one thing we should bear in mind, the Scriptures do not come to us in such a way as entirely to exclude all other means, as not being safe. That our King James translation is not altogether true to the spirit of the original, is acknowledged by all the noted linguists who have undertaken to examine it critically. Again, there are many passages that, when compared, are of opposite meaning to the original. And the Scriptures are written so as to convey, many times, a greater signification than is expressed in the words. The wise man has said, "It is the glory of God to conceal a thing, but the honor of kings to search out a matter."[4]

The authority for the manner of observing the Supper is based upon the following words: "He riseth from supper." This, it is claimed, locates the Supper on the table, or in a served condition, at the time of feet-washing. Upon the true meaning of these words we must rely for our guidance in observing the ordinance. Some of the translators have made the phrase read, "While supper was preparing."[5] In regard to following strictly the syntax, we will note a few passages in which we would be at a loss to arrive at the facts were it not for the sense to be gathered in other parts of the inspired volume. In Isaiah liii, 9, we read, "And he made his grave with the wicked, and with the rich

[4] Prov. xxv, 2. [5] Ben. Wilson Emp. Diaglot.

in his death." The facts are opposed to the meaning disclosed by the syntax. To state the facts as we find them in other Scriptures, it should read, "And he made his grave with the rich, and with the wicked in his death." For the reason, He was laid in Joseph's new tomb, and Joseph was a rich man; but He died between two thieves, or wicked men.

Again, "If thy right eye offend thee, pluck it out; and if thy right arm offend thee, cut it off."[6] Does any one contend for the syntax here? If so, then let him apply it, and learn, to his sorrow, how much he has lost and how little gained. Shall we entertain the thought that Jesus meant for us to go through this world maimed? O no. The truth is, this language is symbolical or figurative. He that would profit by this holy admonition, let him crucify the sinful desire that uses the eye to gratify its cravings, and the right arm to force its evil might. The only true rule for interpreting the Scriptures is always to accept the primary or literal meaning unless it conveys an act or thought foreign to the speaker or the thing intended. Such, it is thought, is the nature of the phrase, "He riseth from supper."

All who contend for and practice this feast of charity admit, so far as our present knowledge extends, that it is a type or figure that will have its antitype or fulfillment in the kingdom of God. On this point it is thought there is no division. Then, if it be a type, God has made it, and there is no discord in it. Seeing He is perfect, His work must bear the imprint of perfection. To do this, the type and antitype must agree, and be in harmony the one with the other.

The life of Jesus was the life of a teacher; all He did was to give us an example or pattern, in order that we might imitate Him by observing His commands. In comparing the type and antitype we employ the only sure way

[6] Matt. xviii, 9.

of arriving at the true solution of this subject; for thus we may see the manner in which Heaven will consummate the beginning, as well as the end.

In doing this, the following things present themselves in the comparison. First, the preparations are all made before the gathering together of the people; second, the serving of the feast is not done until all cleansing has been finished; third, the reward is not enjoyed until all labor is over. These are the main features surrounding this feast of love as it has come to us by the words of our Lord.

The new order of observing the type breaks this agreement, and produces a most striking discord in the manner in which the antitype will be observed. The season of examination, watching, and prayer should always precede the application of the means of purification prescribed in God's word. Feet-washing has been given to the Church as an emblem of cleansing; a means by which the outward application of water symbolizes the inward application of the blood of Jesus to the soul. This is the power and virtue of any command, and the only power it can have; and this is quite enough. As our life here is intended to prepare us for the life to come, so the things to do here, must be done in harmony with those that are in the future.

Serving this feast of love before the labor is done that is intended to bring about a fitness to enjoy the feast, is not in unison with God's way; and for this reason is unsound doctrine. Again, to serve or bring into view this feast of love before sin and sorrow have been put away and the principle of good will and fellowship established, is also a discord, when compared with Heaven's way. These are the striking features that are out of line in placing the feast upon the table before the feet are washed.

Now we do know that the great feast or antitype is made ready and prepared: "My oxen and my fatlings are killed, and all things are now ready."[7] But let us remember the

[7] Matt. xxii, 4.

feast is not served, not yet in view, but prepared, made ready, and Jesus has said he will do the serving. The freedom from sin will not be consummated until all labor has been done; will not come into view until peace and good fellowship are established among the people of God. Is it not clear, then, that wherever a breach in the order of God's house has been made, discord and confusion must result? We can never be better assured that we are in error than when we arrive at an understanding of this point.

We turn again to the Lord's doings; for they are marvelous in our eyes. The antitype or Last Supper is prepared: "My oxen and my fatlings are killed, and all things are now ready." Come unto the marriage supper of the Lamb. But is it in sight? Not yet. However, the preparations are all made, all but the serving. So the people of God, when expecting to commemorate that feast, meet at the proper time and place after all things have been made ready. And when the feet have been washed, happiness promised upon the obedience to that command, rich and poor, high and low, having served one another, thus establishing a feeling of brotherhood and sisterhood, and when the tie of love flows full and free, then the feast of love comes in view. No discord here; type and antitype agree perfectly; labor is all done, sin and sorrow are banished, and happiness reigns. Again, "it is the Lord's doings, and it is marvelous in our eyes." For this reason the phrase, "He riseth from supper," shall not be so construed as to destroy the meaning and purpose of the thing intended.

Our second reason for opposing the supper being on the table at the time of feet-washing is founded upon the fact that it is not good order in any relation, natural or spiritual. The advocates of this practice would shrink from such a custom in their own homes. After having served a meal, and seated the guests around the table, they proceed to cleanse themselves in order to observe good order in par-

taking of the meal. Is not this one way of again robbing God? Is He not worthy of the best we have to give, be it order, courtesy, or otherwise? Hearken, my brethren! hath not God ordained His house a house of order; will ye, then, make it a temple of confusion? Can we be thought consistent when we observe better order in natural things than we do in the spiritual? Will it again come to pass that in this day, with Pharisaical leaven, we will pay more heed to the outside than the inside? We shall all do well to heed the Savior's words, "For the children of this world are wiser in their generation than the children of light."

Our third reason for opposing this manner of observing the ordinance, is drawn from the Savior's language: "Blessed are those servants whom the Lord, when He cometh, shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them."[8] This language sustains the fact that Jesus has promised His followers that, in the consummation of this feast of love, the antitype, He will again be a servant. Since in every command that Christ has given us to obey, He has led the way, showing us how to perform the work, and has further promised to complete it, we have the most warranted grounds for believing that He Himself did the serving when the type was introduced.

There is not a command or ordinance that has been delegated to man but God in Christ Jesus will finish or end; as evidence the words vouchsafed to the Apostle John while on the isle of Patmos: "I am Alpha and Omega, the beginning and the ending, . . . the first and the last."[9] "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth, and shutteth and no man openeth." The leading thought in these Scriptures is, as Jesus began the

[8] Luke xii, 37. [9] Rev. 1, 8-11.

work, so He will end it; as He was the first, so He will be the last. Taking the entire subject from beginning to end; comparing the type and the antitype, together with what the Savior has said; noting the perfect harmony running throughout,—may we not consistently conclude that Jesus did serve the first Supper? There is no solution around which can be gathered such a harmony of meaning, such a consistency of purpose, and such a oneness of design.

Before we leave the subject, there is yet another thought that deserves our attention: The advocates of the principle which we here oppose have not only consented to this change, but to many others equally adverse to sound doctrine. This spirit of unrest and unstability seems to be shaking the foundation of all things not built upon the rock of Truth. Departure after departure has been the history of all bodies of men, when once they surrender the true basis upon which the religion of Christ is built. Paul's answer to this spirit of wavering was, "This one thing I confess, that after the manner that some call heresy, worship I the God of our fathers."[10] As then, so now, this spirit of Pharisaical leaven had not only destroyed the virtue of the religion it infested, but blinded the eyes of its professors so that they could not and did not know what the true worship was. While they called Paul a heretic, and no doubt accused him of leaving the Church, yet time has proven, as time always does, that they themselves were ignorant of the true way of righteousness. May not the words of Christ apply somewhere along this line, "They have eyes, but they see not; ears have they, but they hear not?" When this condition seizes hold of nation or people, certain ruin is their destiny.

[10] Acts xxiv, 14.

THE COMMUNION.

Possibly there is no ordinance in the house of God so full of meaning, and around which gathers such depth of design and intensity of thought, as the broken body and shed blood of our Lord and Savior Jesus Christ, which is symbolized in the emblems of the bread and wine, called the communion. Whatever has been the understanding of men concerning the other ordinances, and the perpetuation of them, there seems to be a common consent regarding the observance of what is commonly called the sacrament. While some who observe it have undertaken to change its name, they have not as yet tried to change its meaning. The manner and cause of its introduction, the circumstance with which it stands connected, and the words of Jesus concerning it, may answer for the almost universal aceptance of it by the professing world.

There is no necessity of saying many words in favor of the importance of observing it, but rather may we speak of the *manner* of observing it. The difference in the *way* of observing this ordinance among the religious bodies can not be harmonized with the example of Christ, and so far consistency demands that there be an investigation of its introduction, in order that the servant may be in accord with his Lord. If the example has any power within it to teach in one respect, it has the power in all; for, aside from this, no example has any merit. Let us notice the manner of its introduction. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is My body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it, for this is My blood of the New Tes-

tament, which is shed for many for the remission of sins."[1] "And he took bread, and gave thanks, and brake it, and gave unto them saying, This is My body which is given for you; this do in remembrance of Me."[2] Likewise also the cup after supper, saying, This cup is the new testament in My blood which is shed for you."[3] These Scriptures account for the time, as well as the manner, of introducing this ordinance, as given to us by those who were eye-witnesses of the example. As to time, it was in the night. The Evangelist John, in recording the concluding scenes of that hour, says, "They sang a hymn and went out, and it was night." As to manner, Jesus took bread, and gave thanks, and *brake* it, and gave it to His disciples, and they did eat; and, further, this breaking of bread was after supper, but in connection with that supper.

If the example is to have any teaching power—and this is the only object of an example—then those who are taught must imitate that example. There can be no exceptions to this conclusion. Again, if the example is to have force in one feature, then in all; otherwise there could be no harmony drawn from the example. Nor can it be thought that Jesus is the author of confusion. The *example* is, the bread and wine were introduced after the supper had been eaten; and to this the Apostle Paul agrees: "After the same manner also He took the cup, when He had supped."[4] From this there can be but one conclusion drawn, viz.: the bread and wine are not a part of the supper, but partaken in connection with the supper.

Further, all historians of any note, ancient and modern, concur in the statement that the first Christians did observe a feast of charity, in which the bread and wine were used as the concluding service. This feast was called in the Greek *Agape;* whereas the bread and wine were called the *Eucharist,*—proving conclusively that the bread

[1] Matt. xxvi, 26. [2] Luke xxii, 19. [3] Luke xxii, 20.
[4] 1 Cor. xi, 25.

and wine are not the Lord's Supper. By turning to 1 Corinthians x, 16, we find that Paul agrees again with this thought: "The cup of blessings which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The teaching that Paul received from the Lord was, that the bread and wine were not called the supper, but the communion; and he further affirms that he taught the Church in his day the same thing.

We now have the united testimony of Jesus, the four Evangelists, and Paul, all concurring upon the one point, that the supper was one thing, and the bread and wine another thing. The manner in which a thing is used, goes far in determining the purpose of its use. Therefore, as the use of the bread and wine was distinct in itself, and received definite emphasis by each of the inspired writers, it is reasonable to conclude that they had a special meaning apart from the supper proper.

Our second reason for believing that the bread and wine are not the Lord's Supper, is based upon the significance attached to them. "Except ye eat my flesh and drink my blood, ye have no life in you."[5] This language conveys a specific defining of the power contained in the bread and wine, which does not belong to the meal preceding their use. Nor could two things be separated by more radical lines as to time and meaning.

The supper, with the condition of the people of God while observing it, is a type which was intended to carry the mind forward to the time when the children of God shall meet around the Lord's table in the kingdom of God, while the bread and wine are intended to carry the mind back to Calvary, where the immaculate Lamb of God died upon the cross a ransom for sin. And to this the testimony of Jesus is evidence: "For as oft as ye eat this bread, and drink of this cup, ye do shew forth the Lord's death

[5] John vi, 53.

till He come." Thus it can be plainly seen that each ordinance has a distinct and separate meaning in itself, yet still remaining inseparably joined. Moreover, there is no license to be found anywhere in the Book of Revelation which grants any individual the right to call the bread and wine the Lord's Supper. Jesus, in speaking of the emblems, says of the bread, "This is my body which is given for you: this do in remembrance of Me." Likewise, referring to the cup after supper, He says, "This cup is the new testament in My blood, which is shed for you." The Apostle Paul, in speaking of the emblems, says, "The cup of blessings which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" The word communion is a contraction of the two words, common, union; as the body of Christ was harmoniously joined together, so must His mystical body, the Church, be united in faith and love, which will produce a union of practice, without which there can be no communion in the spirit and meaning of that word.

Our third argument in favor of our position is drawn from the meaning of the supper in the language of the Apostles Peter and Jude, which could not be attributed to the bread and wine. Nothing in the use of the bread and wine suggests the idea of a feast, as described by the apostles in their letters to the Churches. Men can not feast upon a morsel of bread and a sip of wine. To call the use of the emblems a feast, in any sense, is contrary to the use of language, as well as to the purpose and design for which these emblems were given. Further, when we consult the natural use of words and things, there is discord at once. What but disgust could move guests who had been invited to a feast, and who, when the hour came for them to partake, should be served with only a small piece of bread and a very small portion of wine? Usage and common consent decry this bungling employment of words and of things

that have no meaning. To charge inspiration with such flagrant misjudgment, can be none other than blind prejudice. If common language and custom should adopt such an interpretation as men place upon the Word of God, discord and confusion would reign without bounds.

In concluding this subject, a few words in regard to the time when these ordinances should be observed will, no doubt, be found seasonable. If quantity and manner are required in order to constitute a legal baptism, then, by the same process of reasoning, quantity and time are required to constitute a legal supper; we can as well dispense with the one as the other. These conclusions are in harmony with the meaning of words as used in common by the Scripture writers. When carried into effect they will produce no discord or division in any body of worshipers. This in itself proves the sufficiency of revelation by precept and example.

The example was given in the night; and for this reason that feast was called a supper. Jesus introduced it; the apostles practiced it; and all agree that it was in the night; and so they call it a supper. Can any lawful reason be given for observing it at another time or calling it by another name? Applying to words their true meaning, and that with which all are familiar, and it is impossible to eat supper in the morning, or dinner at night. Modern custom may license the form of eating a meal after midday, and calling it dinner; but it remained for religious people to murder language to the extent that they could hold a feast in the morning and call it supper. Let this outrage on the meaning of words have full force, and the scene at Babel will be repeated; there can be no escape from this dilemma.

Need we wonder that the religious world is divided when such latitude is granted in wresting the meaning of the Scriptures? Should the question be asked, "Why be so precise?" let the voice of God answer: "Behold, I lay judg-

ment to the line, and righteousness to the plummet." Ah! has not the God of heaven been ever precise? If the Lord's Passover, the *type*, must needs be observed at the precise time, shall not consistency demand the same in the antitype; and especially so, since the example has been given in that manner?

There is still another feature connected with this ordinance which deserves our attention. The question is frequently asked, "Why is it that only unleavened bread will answer in the use of this emblem?" The answer might be, "It was that which Christ used when the communion was instituted." And of this there can be no mistake; for it is certain that unfermented bread was always used in connection with the Jewish Passover; and that the disciples had the Passover in their minds when they prepared their feast is evident. But this is not the correct answer. There is a deeper significance attached to the custom of using unfermented bread. Every one knows there can be no fermentation unless impurities are present in the matter. Impurity is the cause of the fermentation; and when that cause is *absent* fermentation can not be *present*. Then it follows that, as the body of Jesus was pure and perfect as nature could produce it and a holy life could keep it, to undertake to use an impure emblem to represent it would destroy the force of the relationship in typical teaching. This is law, and this is the order of God's house, and must be the order of His people. To this law nearly all the religious bodies pay no attention: they seem to have the Pharisaical conception of some ceremonials, that if the outside looks clean there need be no anxiety about the inside.

Again, when it comes to the wine, the same cause demands the same result. Nothing but harmony and the consistent application of law will ever effect the true interpretation of the Word of God, in either covenant. As all the products of the earth have a uniform law by which

they maintain their standard when uninterrupted, so the product of the vine has a law by which it will purify itself, and this is brought about through the process of fermentation. It may be that, by some artificial means, this process can be hastened; but there still remains room for doubt whether the article so treated is up to the standard by which such things are measured. Those who have made it a life study say not; and to this conclusion the writer is inclined. The result is, that nothing but the natural product of the vine, and the natural application of the law which will purify that product, can consistently be used in representing the shed blood of our Lord. From the use of the expression, "new wine," we can gather this fact,—the product of the vine was called wine by the Scripture writers, and by our Lord Himself, whether it was fermented or unfermented.

The words of Christ in speaking of the act of "putting new wine into old bottles, and for that cause the bottles would break,"[6] implies that the breaking was caused by the process of fermentation. Since the bottles referred to were made of skins of animals, the first process of fermentation exhausted all the elasticity the skins contained. The charge made against the apostles upon the Day of Pentecost that "these men are full of new wine,"[7] is significant as to the effect of new wine upon those who drink it. The answer of the Apostle Peter to that charge, was, "These men are not drunken as ye suppose, seeing it is but the third hour of the day."[8] By this we can infer that, while new wine would make the drinker drunk, it would not be apt to accomplish that result so early in the day.

Whatever we may be able to gather from this use of the word *new wine*, or the nature and effect of its use, it is evident that there is no reason or consistency in the claim of the modern temperance outcry against the use of the pure, properly fermented product of the vine for sacra-

[6] Matt. ix, 17. [7] Acts ii, 13. [8] Acts ii, 15.

mental purposes. The purer the article, the better is it fitted for the purpose under consideration; and he who would be carried away by the taste of it is hardly far enough removed from the power of the flesh to be worthy of communing with the people of God. When the principle is carefully examined from the standpoint of truth and purity, the modern advocates of the use of unfermented wine are as intemperate, and possibly more so in many other things,—such as carnal indulgences that destroy purity of life and the purity of the family,—than some who are given to the intemperate use of wine. Intemperance is the same wherever found; the difference is in the license that popular opinion has given to it. The Scriptures teach that "He that striveth for the mastery is temperate in all things."[9] When men are not willing to keep themselves in accord with that principle, then "he that is without sin, let him cast the first stone."

[9] 1 Cor. ix, 25.

THE HOLY KISS.

THERE may be Scripture whose meaning lies somewhat obscurely beneath the language in which it is clothed. In such case, care and thoughtful meditation should be exercised by the mind before attempting an interpretation. Fortunately for us, by far the greater part of Divine Revelation has come to us in qualified terms; and more especially is this true when containing a command, thus greatly aiding in the correct understanding of the various passages. This being the case in regard to the subject of this paper, we are not at a loss what to do. The authority for observing the salutation of the kiss as a Church ordinance is founded upon the following Scriptures: "Salute one another with a holy kiss."[1] "Greet one another with a holy kiss."[2] "Greet ye one another with a holy kiss."[3] "Greet all the brethren with a holy kiss."[4] "Greet ye one another with a kiss of charity."[5]

There can be no mistake as to the meaning of the Scriptures referred to, nor as to the manner of obeying them. Upon this point there need be no contention. Should the question arise as to the authority of giving such a command, the answer is at hand: it was by the authority of inspiration, vested in man; by which God spoke to man through man. The entire Mosaic covenant was based upon this manner of authority; there is not a command, from Genesis to Revelation, that did not come in this way. The law from Sinai was not the word of Moses, but of God. Nor do any of the prophets claim to be the author of the messages which they delivered. It was the Spirit speaking

[1] Rom. xvi, 16. [2] 2 Cor. xiii, 12. [3] 1 Cor. xvi, 20. [4] Thess. v, 26.
[5] 1 Peter v, 14.

through them. In like manner the Gospel, which was delivered by the mouths of the apostles, is not claimed as originating with them, but as the testimony of the Spirit spoken through them; for "The testimony of Jesus is the spirit of prophecy;" "God who at sundry times, and in divers manners, spake in times past unto the people through the prophets, hath in these last days spoken unto us by His Son." Hear the apostle upon this point: "For I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."[6] Shall it now be asked by what authority Paul gave the command unto the Church? If we accept his teaching in one instance, will it not hold good in another? By refusing to obey the command for want of authority, upon the same ground we can set aside the Scriptures from the Day of Pentecost.

It is strange how man will undertake to impeach the teaching of revelation in things wherein a sacrifice is required. To evade certain things somewhat distasteful to their refined feelings, they proceed to set up the claim that, as the Church was not fully established until after the Day of Pentecost, all that was done before that time is not binding. Others there are who claim that, as Jesus is the only authority we have in spiritual things, all that the apostles enjoin is lacking in authority. These conditions are not imaginary, but real; and, as such, what will we really have if they are accepted? Nothing. By submitting the Scriptures to the opinions of men, we can in one broad sweep annul them totally. And in the face of this conflicting and all but annihilating testimony, they still claim to be Christians, when, by common consent, they ignore the law that would make them such. What must be the long-suffering patience of God to endure such a degree of mockery from rebellious man? For answer we quote, "Vengeance is

[6] Gal. 1, 11, 12.

Mine, I will repay, saith the Lord." There can be no grounds for discussion here. It is the prerogative of God to command; and the choice or nature of that command lies not within the premise of man to determine. Nor can an individual circumstance be found where the faithful servant of God ever stopped to exchange words as to whether he should obey or not. It is honor enough for him to be permitted to do his Lord's bidding. This is the life of a true servant throughout the dealings of God with man.

Out of this doubting, disbelieving, denying mass of fleshly religion comes the worst form of idolatry the world has ever known. This is indeed a sad state of affairs; but there is yet a darker side to the picture. Not being satisfied in deceiving themselves, they seek to convert the heathen to an idol of their own making by calling it another name. The voice of the truest servant of which the world has knowledge, was, "I came not to do Mine own will, but the will of Him that sent Me." In response to this we hear the man of Tarsus exhort, "Let this mind be in you that was also in Christ Jesus." When the people manifest a disposition to obtain such a state of mind, then will the Lord again say, "Ammi, My People." There is in this case no room for opinion; there is no room for choice; in short, there is no room for anything but self-denial and humble submission to the will of God. And this the people of God ever did, and ever will do.

The world has many forms of salutation, differing according to custom and occasion, both ancient and modern, and none, we think, is so common among the people of this nation as that of the kiss. The mother greets her newborn babe with a mother's kiss, such as none but a mother can give. It greets us upon the threshold of life, and lingers upon our lips when cold in death, and none but the giver can know and feel its worth. It comes to us in life ere we are conscious of it, and lingers with us through all life's trying scenes. It accompanies us in our dreams, and

brightens the coming of the morning. It endears us to friends in our parting, and comforts us again in our meeting, with a fullness of emotion which can be felt but not expressed. The kiss!—a token of love that binds human hearts and souls, the one to the other; an endearment of feeling and sympathy through life's sorrows as well as its joys; conveying by an outward act the mutual pledge of an inward response of two hearts beating upon the same chord, the chord of love. *This* is the *kiss* of true friendship. It can be said that this manner of salutation, in many instances, lacks the right qualification. It can also be said that the best things of life are subject to the closest counterfeit. We can only speak of the real and the true; let those who pass the counterfeit answer for the crime. Better by far give no kiss than be guilty of passing a counterfeit; for the act of counterfeiting is dangerous work in every sense. It was the betraying kiss of Judas that added insult to injury, and showed the depth of iniquity into which man may plunge his soul through the love of money and ungodly gain.

So far we have been dealing with the kiss of friendship. The kiss of fellowship means that, and more,—a sacredness to which this world is a stranger, as a world. Jesus said to His disciples, "Ye are my friends, if ye do whatsoever I command you." From the manger to the cross there could exist no stronger tie than friendship; and that tie, however strong, is many times easily broken. It was not long after those words of Jesus were spoken until a test was made; and, lo, all His companions fled and left Jesus alone; and this is the friendship that the world knows, and the strongest tie it can know; but it is human.

Fellowship is divine, in the sense in which we meet it in the Scriptures. The Scriptural meaning of the word is contained in the language of Paul: "That I might know Him and the power of His resurrection; and the fellowship of His suffering, being made conformable unto His

death."[7] This is the fellowship of the suffering of Christ, which unites those who pass the holy kiss, or kiss of charity. As the suffering of Christ was confined to all the functions of His body, so must the kiss of fellowship be circumscribed within that limit. It was this fellowship of the suffering of Christ, and the desire of the apostles to be partakers of it with Him, that bound them so closely to Him after they knew its meaning; and this they could not know until the power of the Spirit revealed it to them; and this could not be accomplished until the promise was fulfilled. Friendship may bind, but fellowship unites. Friendship springs from love, fellowship is its consummation. Friendship sympathizes in loss; fellowship is a partner, partaker of that loss.

There is a human fellowship as well as a Divine fellowship, a natural love and a love for the spiritual. The spiritual can not exist without the natural, but the natural may exist without the spiritual. The common acceptance of the words, Charity and Love, leaves only the terms defined, with the greater half of the meaning untouched. Nothing can throw a more deceptive mask over the true meaning of a term than to transpose or magnify the natural beyond its meaning. The language of the apostle is to the point: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."[8] No sharper line can be drawn between the natural and the spiritual, the human and the Divine. By contrasting the one with the

[7] Phil. iii, 10. [8] 1 Cor. xiii, 1.

other, their full meaning stands forth in such a manner as to be easily understood. In the absence of love for God and His Word, all other knowledge or wisdom is as sounding brass, as empty as the Tartar's prayer-mill. Our giving shall profit us nothing, whether it be of goods or money, or even our bodies as a sacrifice, when estranged from the love of God.

What, then, is the *love of God*, and what shall we do in order to show that love? To love God is to love His Word, and His Word is in His Son. His Son has said, "If ye love Me, ye will keep My commandments, and he that loveth Me not keepeth not My words." Need we any further instruction? Or shall we seek a way to escape, where there is none? God must and will have our first love, if any lasting good is to come from our being in this world. Upon a sincere love for God and His commandments is the kiss of fellowship founded. Because of the connection of the kiss with charity, or love, have we been led to this elucidation of the meaning of the word from the Scriptural basis.

There is nothing in this world but that is entitled to a claim; for nothing was consulted before it came here; it is here from cause, not from choice. This is the logic of inheritance, and needs no proof. There is, however, a form of claim which is acquired, and necessarily demands proof for its right as a claim. There was a time in the history of the world when the act of being in possession of a thing was sufficient to establish the right to claim it. That law in material things was not good; it produced contention and discord. Was it because the law was not good? No; the trouble was, the law was wrongly applied. Apply the law to the immaterial, and it will be found good. No individual has a right to what he does not hold in his possession. Many claim everything, when, in fact, they possess nothing. Here we are called to prove all things, and

the only possible way to do this is to obtain possession of them.

The kiss of charity as described in the Scriptures is an appropriate manner in which the people of God prove the fellowship which is based upon love, and that they are in possession of it. The co-operating principle of love has manifold ways of demonstration; but none are more full of meaning than the salutation of the kiss. The attribute holy, as applied to it, lends a significance above human friendship or human fellowship. It links it to that which is sacred and divine; it imparts to it a union with the eternal love and fellowship. As the kiss is a binding pledge in earthly ties, so the *holy* kiss is a binding pledge in heavenly ties. If the kiss of Judas was to betray Christ, the holy kiss is to bind us to Him and to one another,—an outward manifestation of the inward attestation to be faithful to our covenant with God and one another in preserving the fellowship of love built upon the suffering of Christ, in which was established Christian brotherhood and sisterhood. Though we are supported by the hope of a glorious resurrection, the basis of that hope lies in the fellowship of His suffering. Here is the fullness of the salutation which is enjoined upon the people of God; a token of binding love the one to the other; a tie that binds in life's conflicts, sorrows, privations; inseparable in life or death, liberty or bonds; the one and everlasting fellowship with Him for whom, if we suffer, we shall also reign. Let us, then, keep the ceremony sacred and secure, endeavoring always to manifest in the act that purity of feeling on which the holy greeting rests.

It is a question in which some speculation has been indulged as to the right the people of God have to pass this greeting to those who are not in fellowship. It is obvious that there can be no holy kiss, or kiss of charity, where there is no fellowship. Nothing but a mutual faith,

prompted by a mutual love, founded upon the pure teaching of the Word of God, can establish holiness. When these are well secured, then may be observed the salutation of the holy kiss, by having established a holy fellowship. This is the limit and privilege of the kiss of love for God and God's people.

PRAYER.

"THY kingdom come, Thy will be done in earth as it is in heaven," is the consummation of all the prayers that have gone to the Throne of Grace since "God was manifested in the flesh."[1] This prayer, which Jesus Christ taught His disciples to pray, mentions our every need. No one so well as this Teacher knew our needs. There is none, however dear to us, so near and dear as He. None can feel for us as He felt for us; to His interest in our behalf was His own interest sacrificed. In order to help us He submissively endured the times of grief when there was none to help Him; and in the darkest hour of mental anguish, when men for hate spurned His kindness, came forth from that Fountain of Love the tenderest of prayers, "Father, forgive them, they know not what they do."[2] In this act of Divine mercy we are taught that there is no remorse so deep that our Lord has not felt it; there is no sorrow so bitter that He has not tasted it; there are no trials so hard that He has not endured them; and when to all of these are added the sins of an ungodly world, the spirit of prayer in Him who alone could say, "Father," showed itself the most tender.

Could the world have been taught a more divine principle of love and mercy? What a sublime ending of a life so sublimely lived! The meaning and beauty of the character of the Son of God can only be seen in its true light when compared with those for whom it was lived. While comparison brings out the beauty and force of the character of the Master, it also points, with unerring certainty, the index finger toward the servant. If the life of the

[1] 1 Tim. iii, 16. [2] Luke xxiii, 34.

Master was a life of prayer, shall not the life of the servant be likewise? We have been kindly admonished, that the servant should not be above his Master, yet as kindly encouraged that he may be as his Master. If there be any Divine attribute that should excel in the servant, it should be the spirit of prayer. It was upon the power of prayer our Lord relied; in every trying hour was this tested; nor was it without its fruit. As it was the Master's resort, so has it been the city of refuge for all the faithful in ages past, and is now, and will be in ages to come. The power of prayer has never been measured. Many times has it been tested, but so complete has been the victory that faith has claimed yet more.

The heavens and the earth have bowed in answer to prayer. Prison walls have trembled, and iron gates of their own accord have opened in response to prayer. Fire and sword have not yet conquered prayer. The lion's craving for blood has been stayed by prayer. By the voice of prayer death has been mocked, and the grave robbed of its victim. The faith and comfort built upon prayer have been the supporting staff of the people of God in every affliction. Jesus gave to the world the worth of prayer in the hour of temptation. What meaning hovers around that all-night prayer in which our Lord engaged! What comfort and consolation has faith enshrined in the words of the poet,

> "Sweet hour of prayer, sweet hour of prayer,
> Thy wings shall my petitions bear!"

There is no sweeter hour in life to that soul who faithfully trusts in God than when the knee is bowed in supplication to its Maker. Who can but admire the invitation of the psalmist when he breaks forth in the words, "O come, let us worship and bow down: let us kneel before the Lord our Maker?"[3] Nor is it the privilege only of the strong and

[3] Psalm xcv, 6.

the great; by no means. "Unto that man will I look, even unto that poor man who is of a broken heart and contrite spirit, and trembleth at My word."[4] The counsel of the apostle is, "Pray without ceasing, and in every thing give thanks."[5] These Scriptures encourage us to pray; they are the promptings that lead to prayer. "Lord, Thou hast heard the desire of the humble; Thou wilt prepare their heart, Thou wilt cause thine ear to hear."[6] "For thine eyes are over the righteous, and thine ears are open unto their cries."[7] Here is the assurance given to all the sincere petitioners before the throne of God that their cries are not in vain; for the God who has said that we should call, has likewise said, "I will answer." Because of the fullness of this promise, there is great danger of its being abused; here is where we shall make a fatal mistake unless we are careful in watching. Many have erred at this point, and hence our Lord has said to us, "Watch and pray."

The power contained in prayer is not in the petitioner, nor in his words, but in the one receiving the petition; nevertheless, in order that we be found consistent in our praying, Heaven has vouchsafed instructions to us. "The Lord is nigh unto all them that call upon Him, to all them who call upon Him in truth."[8] "And when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogue, and in the corners of the streets, that they may be heard of men. . . . When thou prayest enter into thy closet, and when thou hast shut thy door, pray to thy Father in secret; and thy Father who heareth in secret, will reward thee openly. . . . When ye pray, use not vain repetitions as the heathen do."[9] "If any man lack wisdom, let him ask of God. . . . But let him ask in faith, not wavering."[10] "Draw nigh unto God, and He will draw nigh unto you. Cleanse your hands, ye sinners, and purify your hearts, ye double-

[4] Isa. lxvi, 2. [5] 1 Thess. v, 17. [6] Psalm x, 10–17. [7] 1 Peter iii, 18. [8] Psalm cxlv, 18. [9] Matt. vi, 5, 6. [10] James i, 5.

minded; humble yourselves in the sight of the Lord, and He will lift you up."[11]

That the Father of mercies is always ready to hear, we are assured; but that we are always in the right condition to approach Him is not so clear. If our hands and hearts are not, at the least, measurably clean through a true motive and honest purpose; if, while asking, we are yet but half-way believing, we have no guarantee that God will hear our petitions. If we come before our God in prayer, and yet desire to be heard of men; if we seek to advertise our false piety rather than acknowledge unto God our unworthiness, then will our supplication be in vain and an idle mockery: "Let not that man think he shall receive anything of the Lord."

Again, should we continue to ask God for wisdom when we are not willing to practice what we already know, we are but asking for a thing which we refuse to accept when offered. Nor is it expedient that we make many words in prayer; at this point we all fail when measured by the counsel of Heaven. How necessary it is that we watch here! Whatever our desires or intentions may prompt us to do, we can not go beyond the limit of the law. The words of Christ are not without meaning upon this point. If in our zeal we become breakers of the law, the history of the past tells us plainly that we do then but weary God; and our prayers and spreading of hands, instead of being acceptable, are "a stench in His nostrils." After having done all that we can in order to come to God aright, there is still one thing to be remembered,—that only through the name of Christ can our prayers enter heaven; unto Him who purchased us by His own blood is the power given. In that name, and through that name, the name of Jesus, "Every knee shall bow, and every tongue shall confess that He is Lord, to the glory of God the Father."[12] Prayer is not only a privilege, but a duty. "Ask and ye shall re-

[11] James iv, 8. [12] Phil. ii, 10.

ceive; seek and ye shall find; knock and it shall be opened unto you."[13] Prayer is an obligation that we owe to God in honor to Him for His willingness to assist us. In true, submissive prayer we show our dependence and trust in God; by bowing before Him we adore His worthy name, and also confess our unworthiness and dependence upon Him. For only to those who in truth feel their weakness has He promised to give help and strength. That the ever-present and all-knowing God is conversant with our needs, even before we approach Him, we are assured in the words of the Savior; but we, too, should know and feel the need of His mercies in order that we may rightly appreciate the Giver as well as the gift.

There is a twofold meaning in our supplicating a Throne of Grace. It is only through a mutual understanding that prayer becomes sacred and beneficial. Furthermore, at the time when we feel and know our needs, even then it may not be within us to know how to rightly ask that they may be supplied: "For we know not how to ask for the things that we need, but the Spirit maketh intercession for us, with groanings which can not be uttered. And He that searcheth the hearts knoweth the mind of the spirit, because he maketh intercession for the saints according to the will of God."[14] This is one of the most comforting thoughts connected with prayer. What true heart is not always assured of its unworthiness before that throne, and its inability to plead its cause aright? To all such comes the blessed assurance that the Spirit knoweth all things, and is therefore ready and willing to help. We need never fear that our wants will be rightly presented, providing it only be that our wants are necessitous. It may happen in life that we want much that we do not need; and here our Lord has instructed us to watch. It may be from the lack of watching that many prayers are not answered. "Watch and pray," is the command to all

[13] Luke xi, 9. [14] Rom. viii, 26, 27.

who would pray aright; and especially the present condition of our surroundings demands imperative caution in our petitions to God. It has been said that "the prayer of a righteous man availeth much." May we not at once conclude that a righteous man is watchful in his praying? The act of praying has a distinct feature apart from all other service of God. In exhortation, we speak in God's behalf; in preaching we speak for God, or in Christ's stead; but in the act of praying we speak face to face as it were with God. If we were at all times conscious of this fact, our prayers would contain fewer words and more meaning. True prayer is clothed in mystery and answered in a miracle. The things we pray to God for lie beyond us, or beyond our power to control; beyond the material and the natural; hence those things belong to the supernatural; and for God to answer our prayer must necessarily embrace a miracle. In this miraculous circumstance attending prayer we are given the reason why we should pray, as also why we should be watchful in prayer. The things that we know and can do, God expects us to do. When He asks us to do things which lie beyond our power it is to give Him an opportunity to help us. This is the true meaning of prayer, and as well the true manner of praying.

Again, there is something more that we can learn in regard to the relation between prayer and miracle. Man is not a stranger to this mysterious power in prayer; he feels and seems to realize the source from which it comes, as well as the cause by which it comes. But in trusting, here is *the* test of faith, and man, when called to face that test, has many times found himself doubting. Zacharias, the priest, was told that his prayer was heard, but doubted because of the miracle embraced in the answer. In silence he paid the penalty of his doubt. The Church was praying for Peter's deliverance, but doubted the answer when it came, because of the miracle performed in order to grant the answer. Not that all men have doubted, but all men

have not the same degree of faith. Thus we see the demand that is made upon us when we attempt to pray; and were it not for the principle of faith the demand could not be made, neither the prayer answered. Up to this point the lines are closely drawn, and the means that attend successful praying are bounded by three immovable principles,—faith, mystery, and miracle; faith answering to miracle, miracle answering to prayer, and faith and prayer the things hoped for.

Whenever and wherever man has found an opportunity to exercise faith and prayer, he has at the same time found a fertile field for his imaginative powers, which, once relied upon, are almost boundless. Imagination, commonly speaking, is one form of deception wherein the deceived and the deceiver are the same person; and hard indeed has it ever been to get such a man to see he is false to himself. The spirit of Antichrist has always stood confounded in the presence of a miracle. It was God's last and most powerful witness to the truth, and not until this witness shall meet its duplicate in the hands of the spirit of Antichrist will its testimony be weakened. It is needless to say that, in reality, this is impossible. Nevertheless, when the spirit of presumption is fed by the power of imagination, and both are kindled with the fire of deception, to what bounds it may go, God only knows. The world needs to wait no longer to see the beginning of this lying wonder, basing its claim in the power of prayer. To mock God has been Satan's highest ambition; but the attainment of that end through prayer he has modestly left to his servants. The devil has, in one thing at least, been honest,—in purpose he has never deceived himself, but glories in the power to deceive others; as evidence the prophets of Baal in their cry to him for testimony.

Here is a most striking evidence of the power of imagination over the human mind, when once under its control. When deception once clothes itself with prayer,

prayer being so closely related to miracle, then shall the spirit of Antichrist be able to cause fire to come down from heaven in the sight of men, and, if it were possible, deceive the very elect. The miraculous power to deceive through prayer lies within the imagination of the possessor, which leads him to believe he is doing God's service. This position is verified in the language of Paul: "For God will send them strong delusions that they may believe a lie." The depth of iniquity into which man may plunge when God withdraws from him is apostasy; but who can measure the depth of blasphemy into which he will descend when God sends delusions to lead him on? How like a magnet does this bewitching power increase as it approaches the base of its origin! Even now we hear of this boasted claim to work miraculous healing through the power of prayer, forcing presumption to the point of claiming equality with Christ, in being able to heal both soul and body, through a false science, antagonistic to the principles of Christ in every claim it makes! Can there be any good come out of a thing so grossly in opposition to truth? Grant that there are cases wherein this power seems to be effective; can there be any other conclusion than that it is a God-sent delusion, in order that those who will sow such seed may reap an abundant harvest? When this wave of Antichrist, driven by Satanic presumption through the principle of prayer, shall have wrecked the nations upon the sands of destruction, then can the people of God, with their King, mock in derision.

Strange as it may seem, the more dead the service, the louder and longer the prayers have been. This is the history of all false religions, from serpent worship to sun worship; from the calf in Egypt to Diana of the Ephesians. Our richest blessings are the most abused, and our most sacred privileges are the least esteemed, and, vainly striving to obtain the reward through unsanctified service, man presumes to rob God and Christ of their power. The spirit

of boasting and self-exultation through which this deceiving monster is bewitching the uninformed is itself enough to teach all discerning minds the source from which it comes. The true servants of God have ever moved in the opposite direction.

Through a delusive, false spirit of prayer, the house of Jacob received condemnation from God. After breaking the law and forsaking the commandments of God, they yet added to their sin the rebellion against God; and, being deceived by their own imaginations, worshiped gods of their own making. Ever and always should the warning of our Master be fixed upon our minds, "Take heed that no man deceive you."

MANNER OF PRESENTING THE BODY BEFORE GOD IN PRAYER.

"O COME, let us worship; let us bow down; let us kneel before the Lord our Maker." In these words the servant portrays the spirit of his Master, and not until the worshiper partakes of the attributes of the thing worshiped, is he made better or worse by his service. A religion that fails to accomplish this in its professor has no power over him, either for good or evil. This is the work of any religion; and when it fails to produce anything to benefit the possessor it is as though it were not. To profess a religion, and not possess the power of it, proves one of two things,—either we are false to our claim, or the religion is false.

The foregoing conclusions establish this fact: the religions of men have no power or merit above that which lies in man; for the reason that no stream can rise higher than its source. This teaches us that, to supplicate a throne where power is limited and imperfection an attribute, the petitioner must present his wants within the compass of that throne. At this point the Christian religion is beyond comparison. He who lived it, and gave His life to sanctify it, and rose again by the power of it, has promised to all who will labor to possess it the same victory. For unto the Author of the Christian religion has been given all power, both in heaven and in earth, and beyond this there can be no conception of want. If the object of our worship be perfect, it is but reasonable to expect that we shall be partakers of that perfection. This places the dignity of the religion of Christ as high above all that earth can offer as the heavens are higher than the earth. Why, then, should sinful and imperfect man refuse

to bow before a throne whose King is perfection, and whose crowning attribute is love? Would it not be far more consistent for all mankind to consider *even* the *privilege to bow* before that throne as an unmerited favor?

That those who profess to live the Christian religion should refuse to bow while in its service, is evidence that they are not thankful to its Author, nor for the privilege given them to live His religion. That the natural is the image of the spiritual is as true here as anywhere along the path from earth to glory. Very sensibly was this felt and proven by the holy men of God in all dispensations; even those who lived in the presence of the shadow felt the sacredness of the right to bow down in reverence to Him whom they adored.

How much more should we, then, feel like bowing when in the presence of the substance! If it was meet for them to bow, it is thrice becoming in us. What depth of meaning is expressed in the words of the prophet, "The perpetual hills did bow."[1] The heavens and the earth have bowed in the presence of their Maker. Kings of the earth and their subjects, wise men and the unlearned, high and low, have bowed together before the great I Am. The more earnest their petition, the more humble was their position, until, prostrate upon the ground, they cried unto the God of comforts. If the servant is not greater than his Lord, why should he refuse to imitate his master?

Man, being a composite organism, necessarily demands a twofold environment; and this demand is answered in the natural and the spiritual. The body is the index by which is shown the effect of that environment; and so truly can the character be read from that index that there can be no possible chance of mistake. It is the outward or external that indicates the inward or internal. As the orange indicates the quality of the tree upon which it grows, so the fashion of the body reveals the spirit within,—"For by

[1] Hab. iii, 6.

their fruits shall ye know them."[2] A haughty spirit will no more indicate itself in a bowing body than a humble spirit in a haughty body; for they are eternal opposites, and separated by a gulf impassable. There can be no better reason given for us to bow than this; for the life that Jesus lived in the body of flesh was wholly given to consecrate this purpose. When the spirit and mind seek to prove their humility, they must use the body to demonstrate it. When the king exercises the authority vested in him, he at once places his body upon the throne; nor has he a right to exercise his authority until his subjects are assured of that fact. Humility of spirit and mind can be taught only through the act of humbling the body, and bowing is the act which Heaven has approved and taught to the children of men. Our Savior bowed before the throne of His Father; and His disciples have imitated Him in all their service since, and will continue to do so until finally "every knee shall bow, of things in heaven and in earth and under the earth; and every tongue shall confess that He is Lord, to the glory of God the Father."

How fitting it is that a humble master should have a humble servant! And in no way can the servant prove fidelity to his master than by imitating him. When viewing the worldly religious bodies of the present time, we do not wonder so few observe the practice of bowing when engaged in prayer. It would be inconsistent for them to bow after having adorned their temples and bodies with all that fleshly pride can contrive or invent. The spirit of their worship forbids them to bow, as evidence the priestcraft from Pharisee to doctor of divinity. "Like priest, like people," is an old saying, but a true one. The words of our Lord are very significant upon this point: "Make the tree good and its fruit good, or else the tree evil and its fruit evil." Not that there is no time when we can pray standing; there are some special seasons of service when

[2] Matt. xii, 33.

to stand in prayer is more fitting than to bow; but this is an exception, and not a rule.

Nor is this all that we learn in connection with the presenting of the body in prayer. When we consider the minuteness of detail in which the Master has instructed the servant that he might be accepted in His service, we can but adore the simplicity of the means of salvation, and with the psalmist of old exclaim, "It is the Lord's doings, and it is marvelous in our eyes." With what tenderness of feeling the apostle admonishes his brethren concerning the presenting of their bodies before God in prayer! "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service."[3] The thought *"a living sacrifice,"* is overflowing with meaning; not a dead sacrifice—that belonged to the letter—but a living one, being quickened by the spirit, *the spirit of self-sacrifice,* wherein the body, having been dead, is again living by the power of the Spirit through faith in Christ Jesus. But what testimony can the spirit give of this quickening power in the absence of any evidence of a change of mind? As long as the flesh is the controlling factor in presenting the body, it can not be living; but is, to all intents and purposes, dead, because of the absence of the spirit. And if the mind be not changed, there can be no change in the sacrifice; hence the whole service is dead, with the prayer included. "For to be carnally minded is death."

How long it will take the nations to learn that the outward is but the product of the inward, and that an unholy body is not controlled by a holy spirit, we know not; but this one thing should appear plain to all, that an acceptable prayer can not be offered through an unholy body; and the body is unholy so long as it remains conformed to, and indulges in, the sinful practices of this world. Religious professors may not stop to consider this seriously; in fact,

[3] Rom. xii, 1-3.

give it any consideration; nevertheless, the fact remains as fixed as revelation.

Nor is this all. In further support of what has been said we refer to the language of the Apostle Paul to the Church at Corinth, where he makes explicit demands concerning the manner of presenting the body in prayer. "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."[4] "Every man praying or prophesying having his head covered, dishonoreth his head."[5] The position taken by the apostle is plain. There can be no mistake here, unless opinion rebels; but opinion has no right to speak at this point; the facts are as clearly expressed as could well be. Light is not what we need now, but a mind that is willing to walk in the light. The way from earth to glory is not nearly so dark as men would have us believe. Who can not grasp the meaning of "Every man praying or prophesying having his head covered, dishonoreth his head?" None but the abnormal mind, and that is not responsible.

The substance of what the apostle has said is, that a man who prays having his head covered dishonoreth Christ, who is the spiritual head of the man; and by so doing dishonoreth God, who is the spiritual head of Christ. Can it be thought that a king could consistently answer the prayer of a servant who had dishonored him? How easy it is for us to stand in the way of our own petition! And how small an act is required to cast a reproach upon Heaven! Men who sit in time of prayer with their heads covered, have no knowledge of the gravity of the offense, or feel no shame in dishonoring God.

Again, it is proven that the outward, or natural, is the index of the inward, or spiritual. This principle further teaches us that, if the natural be not properly presented, there is no means of reaching the spiritual.

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[4] 1 Cor. xi, 3. [5] 1 Cor. xi, 4.

Again, "But every woman praying or prophesying with her head uncovered, dishonoreth her head."[6] At this point the demand is reversed; and here opposition grows stronger, and opinion has endeavored to annul the words of the man of God. When a body of people arrive at the point where they have no regard for the law by which they claim to be governed, they are then without law; and a religion that knows not law can not, in any sense, be called Christian. The statement of the apostle in the introduction of this chapter fixes the authority of this Scripture, beyond dispute. "Be ye followers of me, even as I also am of Christ."[7] Can we charge the apostle here of superfluity? Shall we conclude for this one time that his words have no meaning; or if we accept them as having a meaning, that he permits us to determine what that meaning is? If so, by what authority can we determine the force of any other Scripture? Let us stop guessing and surmising, and come to the point where we at least can show that we have some desire to be *honest* with the apostle, if *not* with *ourselves*.

There are two reasons why we must accept the *demand of* the apostle. First, if Paul was following Christ, these words are by the authority of Christ; second, the apostle was writing by inspiration, which is by the authority of the Spirit; and this is the only authority claimed by revelation. To ignore this injunction is to treat revelation with contempt. By what authority can any individual lay claim to serving Christ when, at the same time, he casts aside the teachings of the Spirit? However opposed the religious world may be to this conclusion, they have not the power, by reason or logic, to overthrow it.

We return to our subject. As a man praying having his head *covered*, dishonoreth Christ, his spiritual head, and in this also dishonoreth God; so the woman who prays or prophesies with her head *uncovered* commits the same offense. The question may be asked, "Is the man the spirit-

[6] 1 Cor. xi, 5. [7] 1 Cor. xi, 1.

ual head of the woman, as Christ is of the man?" By no means. What, then, are we to understand by the expression, "The head of the woman is the man?"[8] In answer we say, as God is the spiritual head of Christ in relation to authority, so is Christ the spiritual head of man in the same relative sense as to authority. Man is the head of the woman in natural things, for the reason that woman was taken out of man. Man in this relation is the source through which woman reaches her spiritual head, Christ. "For in Christ Jesus there is neither male nor female."[9] This brings the same responsibility upon the woman who prays unto God having her head uncovered, as upon the man when he prays with his head covered. The result is the same, while the means are opposite. This is what the apostle has said, and this is what he means; if not, his words have no meaning. Howbeit many will say, the covering here referred to implies the hair, and not an artificial covering. This is denied in the strongest terms in which a denial can be urged. If language and words are susceptible of being wrenched and twisted into as many different meanings as the ingenuity of man may invent, then far more consistent would it be to cast the whole structure of Heaven aside, and let every one build an hypothesis to suit himself. Better is it, many times over, to make no pretensions of serving God than to mock His word by pretense.

That the hair of the woman was given to her for a covering is readily admitted; but that this covering is only for the natural woman must be as readily admitted. Likewise the hair was given to man for a covering; in both cases the hair is the natural covering for one as well as for the other. If man must pray unto God uncovered, could he remove that covering every time he engaged in prayer? (The righteous man ought to pray at least three times a day.) The thing is absurd, *utterly* absurd, from any point of view, and all the reason and sophistry that man may

[8] 1 Cor. xi, 3. [9] Gal. iii, 28.

invent can never abate the absurdity. It then follows, as sure as day follows night, that an artificial covering is what the apostle has under consideration,—one that can be placed or displaced at will. This brings us to the case of the woman; if she prays unto God uncovered, she dishonoreth her spiritual head, Christ, and by the same act dishonoreth her God.

By parity of reasoning, if the hair is not the covering referred to concerning the man, neither can it be in reference to the woman; as evidence the apostle's language in the sixth verse: "For if a woman be not covered, let her also be shorn."[10] For a woman to be shorn, signifies the removing of her hair; then if the hair is the covering in question, a woman could not be uncovered so long as she retained her hair. But the apostle says, "If she be not covered, let her also be shorn." Could a woman be shorn of her hair that had already uncovered her by having been removed? Or, in other words, how could an uncovered woman be uncovered? We have arrived at the point where we have *nothing*, just where all men have arrived, and will arrive, when they attempt to wrest God's Word from its meaning. Wise men of this world often cry out "*Mystery*," when confronted with the Word of God; but give them their way, and mystery would be multiplied until revelation became a meaningless mystery. The truth is, the apostle is consistent and fair, without either discord or mystery. In his reasoning he has respect for both law and creation.

"For a man indeed ought not to cover his head, inasmuch as he is the image and glory of God; but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man."[11] Here the apostle reasons upon law, natural law, a law established in creation, in which man is the image and glory of God; but

[10] 1 Cor. xi, 6. [11] 1 Cor. xi, 7-9.

the woman is the glory of the man, in the natural relation. As man is subordinate to Christ, so is woman subordinate to the man, when the law of God is held sacred. Man uncovers his head in time of prayer, in honor to God who glories in him. Woman, who occupies a dual relation through all this natural life, covers her head in honor to man, the glory of God, as well as in honor to God, or Christ. This twofold relation occupied by the woman, if not the most sacred safeguard of social purity, is at least *one* of the most sacred.

Woman is, first, the glory of the man, and her long hair is given her as an emblem of that glory, as also a token of submission; secondly, through man she becomes the glory of God, for she is a part of man. She has a twofold glory in another sense,—as wife she is the glory of man; as mother, the instrument that sustains life, she is Godlike, hence the glory of God. There can be no glory without an emblem. There is one glory of the sun,—his brilliancy, denoting power; there is another glory of the moon,—her modesty in ruling the night; there is another glory of the stars,—their courtesy company when the earth is wrapped in silence. And so the psalmist declares, "The heavens declare the glory of God, and the firmament sheweth His handiwork." Woman has her emblem of glory; her long hair,—"It is a glory to her." When she removes that emblem, she removes her natural glory, and dishonoreth man, her natural head. Should man consent to wear his hair long, in the manner of the woman, by so doing he would dishonor the woman by an attempt to imitate her glory, which makes him false to the law of God and a robber of the woman.

"Doth not even nature itself teach you that, if a man have long hair, it is a *shame* unto him? But if a woman have long hair it is a glory unto her: for her hair is given her for a covering."[12] Here the apostle sustains the posi-

[12] 1 Cor. xi, 14, 15.

tion, that the long hair of the woman is her natural glory, and an emblem of significance to man; hence it is a shame for man to imitate it. This is the first glory of the woman; her second glory consists in being also the glory of God or Christ, her spiritual head. If a woman is entitled to a twofold glory, to be consistent, a twofold emblem is demanded. Since her Creator ordained the one, Her Redeemer demands the other. Woman being the weaker, needs double support in order to fulfill her calling. In grateful submission to nature's demand, she wears the emblem of her glory, her *long hair*. If she lawfully fulfills her natural calling, she is then worthy of her spiritual; and as a token of submission to her spiritual head, Christ, she places an artificial covering upon her head as an emblem of glory, in token of that power.

What woman, whose life is pure, would not willingly imitate Mary of old, who, after having learned love at the feet of Jesus, bathed His weary feet with tears, and wiped them with the glory of her head? Think you, dear reader, there is no meaning in this act? There is indeed, and a sublime one. The Man Christ Jesus receives the honor of the glory of this woman, through the wiping of His feet with her hair, the emblem of glory. The King of Peace, Christ Jesus, receives honor from the woman for having given peace to her seed; and, as a token of this, she wears the emblem of peace upon her head, an ensign of glory. Again nature and grace are in accord, the one answering to the other; the only incontrovertible evidence that any people can have that they are the people of God.

There is yet another reason the apostle gives for a woman covering her head in time of prayer. "For this cause ought the woman to have power on her head because of the angels."[13] In his effort to inform the Church in relation to this demand, so as to be correctly understood, this man of God spares no pains in behalf of the Church.

[13] 1 Cor. xi, 10.

Again he separates this covering from that of the natural hair by the most rigid lines, "because of the angels,"—another cause separate and apart from that of submission to her head or lord. The thought conveyed in the expression is, that her prayers be not hindered. There can be no need of prayers when there is an obstruction to hinder them from being answered. A very important barrier may arise from the condition of the petitioner; and this is the thing the apostle is laboring to remove. The mission of angels is to guard God's people and administer to their wants. "Are they not all ministering spirits, sent out to minister unto those who shall be heirs of salvation?"[14] A most endearing work in this calling is to bear the prayers of the faithful to the throne of God. The woman praying unto God with her head uncovered, dishonoreth her Lord; and consequently the angels can not bear her prayers heavenward. By dishonoring her head, she dishonoreth her body; for it is the head that must wear the crown, be it thorns or glory. Thus we find a most beautiful harmony running throughout the entire plan of salvation; each has its place, each has its power, and each has its glory.

Having established the necessity of a covering, the question arises, Of what shall that covering consist? We are never at a loss to answer a Scriptural question, provided we remain upon Scriptural grounds; for it is held here, as well as elsewhere, that the Scriptures are their own interpreter. While they do not *directly* say what we shall wear upon our bodies, they *do directly* tell us what we shall *not* wear. Knowing that the Author of our salvation is perfect, it is but the part of wisdom to conclude that the means are perfect, as well as the manner of applying those means. And further the apostle assures us that we are complete in Him. In answer to the question as to the kind of covering worn, some say it should be a *veil.* The reason for this answer is that wearing veils was the custom

[14] Heb. 1, 14.

of women anciently. That the custom of wearing veils was observed among the women in all dispensations is accepted without opposition. The sacred writers frequently speak of it. Rebekah and Ruth, with many of the Jewish women, wore veils; history, both sacred and profane, records the fact. Nor was the custom confined to one class of women. Some wore them to conceal their faces for modesty's sake; while others wore them to conceal their shame and lewdness. In both cases the covering, or protection, was called a veil.

There is another connection in which the use of a veil is spoken of. Moses put a veil upon his face in the presence of the people in order to conceal the glory thereon; and Paul says the same veil remaineth untaken away from the Jew, in the reading of the Scriptures to-day. There was a veil which separated the outer court from the inner, the Holy of Holies, behind which none passed but the high priest alone. When Christ was crucified, this veil was rent in twain from the top to the bottom. In every case where a veil is spoken of in the Scriptures, the object of its use is declared to conceal something. The apostle's reasoning is directly in opposition to this. The thing which he demands is to show forth something; to declare something, not to conceal. The ancient veil was worn in order to conceal the glory or virtue of the wearer; what the man of God is pleading for, is something that will show the purity, virtue, and glory of the wearer. From this it can be clearly seen that the apostle did not mean that the covering spoken of should constitute a veil.

There is a point in the argument of those who contend for a veil, which we wish to notice. They do not contend for the veil because of the virtue they see in it, because a veil can be as easily used to hide a lewd woman as a pure one. The object of their contention is to establish the point that the apostle was referring to an ancient custom, upon that ground hoping to make his language void, and by so

doing set aside the command. This is the sum and substance of their argument; for if they see virtue in the veil, and the apostle meant that covering should be a veil, they, by their own practice, destroy their argument, and show that they are not sincere in that for which they contend.

Further, the only purpose for which a veil was or is worn, is to protect the face; this done, the object of its use is effected. Now, the apostle has not spoken a word concerning the face; he is speaking entirely of the head. While the face belongs to the head, it in no sense can support the meaning of the Scripture under consideration. It must now be clear to the teachable mind—and that is the only mind we can hope to reach—that the apostle's language has no reference to a veil. What, then, can he mean? By attentive reading we may discern. "Doth not even nature itself teach you?" Let us search in order that we may find what nature has to say in her teaching. Nature says the hair was given to the woman for a covering; and Paul so understood her teaching, and accepted it while speaking by inspiration. Here nature has proved herself a most useful teacher; her example is—and she always teaches by example—that nature's covering stops where the face begins; thus completely setting aside the idea of a veil being the covering that the apostle had in view. Again, letting the spiritual bear testimony in accord with the natural, the use of a cap, for the head only, answers to nature's example; analogy of the law is sustained in both kingdoms, and we catch the meaning of one from the echo of the other.

How exceedingly secure is that foundation when heaven and earth unite to sustain it!

We now have the covering, as well as the *form* of that covering. Let us again search, and, in searching, we may find of what material it should consist. The same apostle at one time used the following language: "There are, it may be, so many kinds of voices in the world, and none of

them is without signification."[15] The voice of God in creation and in the garden had its meaning. The voice on Sinai had a deep significance. The earth quaking and the sea roaring have their meaning. The voice of the turtle-dove is full of meaning. The voice of Rachel weeping for her children had a most impressive significance; and what significance is in the voice at the sound of which the dead shall come forth. It is not the loudness of the voice that conveys the greatest meaning. The still small voice brought Elijah to the mouth of the cave, when the earthquake failed. The voice of the muffled drum gives warning of a fallen comrade. The death sentence upon the wall spoke in louder tones to the king Belshazzar than the voice of his thousand lords. The darkness that surrounded the cross added much to the mournful cry of Jesus. The blackness of the cloud betokens danger before we see the lightning's glare. When we behold the whiteness of the fields, we know that harvest is nigh; so forcibly does it speak to us that we can not be mistaken. The while flag in the midst of battle speaks with more significance than a thousand vollies of musketry. And thus it is that many of the most significant voices are spoken to us in silence. For who can measure the voice of the grave?

And this is the voice of the covering that the woman of God should wear upon her head in time of prayer,—a voice of peace and an emblem of glory, in honor to her Lord, the King of Peace,—glory being the fruit of peace; peace the fruit of purity; purity established upon righteousness; and righteousness the inheritance of the saints who are clothed in white. Could anything be more appropriate than a plain white cap worn by the woman of God in time of prayer? Using white for a base, all colors are produced through adulteration; but none are pure, purity having been lost by mixing. Have not the people of God been consistent in choosing a white cap for the emblem of purity

[15] 1 Cor. xiv, 10.

and glory which the woman should wear? Nor can anything of a different shade be substituted for it. It not only fulfills the demand, but is the only thing that can fulfill it. It is the emblem that represents the attribute of heaven and happiness.

There is one thing more to be determined concerning this covering: when shall it be worn? Were it not that some who believe in the necessary use of it, have, in using, abused it, there would be no room for the above question. The apostle, in introducing the subject, defines its use. It shall cover the head of every woman in time of praying or prophesying: this is its office and mission, and it can not go beyond that, nor can anything be substituted in its place. Whatever man may use to cover his head, that covering must be removed when he is engaged in prayer; but this does not in any sense grant to the woman the latitude to cover her head with any manner of covering that convenience may supply.

As only unleavened bread can fitly represent, in emblematical use, the body of Christ, so nothing but the white cap can suitably represent the covering for the woman. The house of God is a house of order; when order is maintained, peace and holiness reign; and without this, "no man shall see the Lord," says the apostle. Good order indicates that when it is the duty of the man of God to uncover his head, it is then the duty of the woman of God to cover her head.

Seeing that this divine institution is so basely abused through neglect, we feel like offering a few more thoughts upon the subject before concluding, if but as a warning to the people of God that they be not also carried away in the mad current of unbelief. It has been asked, "If the hair is the natural covering for the natural woman, when that natural woman turns to God she is then no longer natural but spiritual; in consequence of which does not the hair become the spiritual covering of this spiritual woman?" On its face this question seems to carry both

reason and logic; but, upon examination it will be observed that an answer can easily be found within the bounds of reason. Granting this question to be rational, it must apply to the man as well as to the woman; which brings us to face an impossibility, where we can find nothing but empty void. Again, the question has been asked, "Was there ever a prayer answered that came from the lips of an uncovered woman?" The answer is, Yes; assuredly yes. Then why demand the covering? On the most reasonable grounds in the world. Our greatest need in this world of darkness is light. And this light was manifested in the gift of God's Son, who is the true light which lighteth every woman that cometh into the world. If from an honest heart we ask God for light and wisdom, He leads us to His Word, wherein the Holy Ghost teaches every woman that, when she prays, she shall cover her head. This is the Word of God, and this is the light; and this is the only light we have upon this point; all beside is darkness. Up to this point God will make His promise good in giving the sinner light; but should we refuse the light when given to us, and choose darkness rather, we have no further promise that God will hear and answer our prayers. No prayer can reach the throne of God save through the name of Christ Jesus. When we refuse to honor that name by rebelling against His Word, we are standing as a hindrance to our own prayers.

In conclusion, we wish to say to the reader, be not hasty to cast away the terms of salvation, the means that Heaven has ordained to accomplish that happy end, the saving of your soul. We may not here, in this world of darkness, partly blinded by our own transgressions, be able to comprehend the way of life in all things that pertain thereto; but is it not enough when Jesus and holy men say, "This is the way, walk ye in it, and you shall find rest unto your soul?" Though we now see through a glass partly darkened,—by and by, if we are faithful, we shall see face

to face, and know as we are known. If we can not believe the Word of God we can not have faith; and without faith it is impossible to please God. The world may not accept the simplicity of redemption now,—in fact, it will not, but rather mocks and scorns and persecutes the people of God, —but can it not, even now, hear the words of the Savior, "Blessed are you when men shall revile you, and speak evil of you for My name's sake?" Then, dear reader, should you be a sister among the people of God, despise not your calling, nor the manner of it; yield submissively to the teachings of the Word of Truth. You can have no better companion in life, nor a more blessed comforter in death.

ANOINTING THE SICK WITH OIL.

"Is ANY among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord."[1] Upon this Scripture is based the authority for anointing the sick with oil. The apostle was giving instructions to the Church, telling them how they should possess their souls in the various conditions in which they were likely to find themselves. The natural world and all it contains are alike subject to the effects of time. The law that governs creation is one law; and all creatures bow to its unbending will. Time differs only from eternity in that time is measured. Time began when creation began, when it was said, "The evening and the morning were the first day."[2] All created things were made good, and very good, by reason of the perfection of the Creator. It was not said that creation was perfect, but good,—denoting comparative development. Created matter could not be eternal, because of its beginning. The only meaning this world has ever had of the word "Eternity" is, "without beginning and without end." Time being a measured portion of duration, establishes the fact that, by and by, that measure will be full, and time shall be no longer. This teaches us that time is imperfect, and associated with death; for death is the necessary result of imperfection, and the necessary end of it.

That all nature is subject to dissolution is evidenced on every hand in the universal struggle for existence. Every particle of life in the natural world is sustained by a corre-

[1] James v, 13, 14. [2] Gen. 1, 5.

sponding loss of life in another field, in proportion to the value of that life. If, then, that which survives is supported by perishing substance, the inevitable conclusion is that, by and by, the survivor will also succumb to some higher demand, as it can not possibly draw from any factor more than it contains. This is the universal and unchangeable law of creation, by Divine appointment; nor could there have been a better law to govern a natural world, or world of time. So long as law is respected, there is no penalty; but when once it is broken, vengeance cries out for justice. Had not man, the king of the earth, become a law-breaker, neither he nor his subjects would have been subject to a penalty. In every case, when the king errs, his subjects suffer. For this mortality became in many degrees the more mortal, and dissolution was hastened by the sting of disease through transgression. "If the sting of death is sin," then the sting of sin is disease; the one answering to the other, echoes throughout the bounds of creation; and onward upon the wings of time are we borne, with increasing diseases, because of increasing sins; and Death, the reaper, stands waiting, with drawn scythe, to cut the harvest down.

Here, again, two principles from the same cause combine to establish with unerring certainty the result of natural law. This subject is one of the most abused with which we have to deal in our present age. There seems to be no end to the presumption of men and women in their efforts to prostrate law and defy the decrees of Heaven. Hence we should build cautiously and securely.

We return to our subject. By following man from the time he took his departure from Eden, his history teaches us that, as sin increased, disease increased, and the length of years was shortened. Upon Noah, the survivor of the flood, was this notice first served: "My spirit shall not always strive with man, for that he is flesh; yet his days

shall be an hundred and twenty years."[3] Sin was the cause of this shortening of man's days; though a hundred and twenty years was God's allotted time for man to live upon the earth we find that, by righteous living, he was able to extend that time to a greater number of years. Terah, the father of Abraham, lived to be two hundred and five years old. Abraham lived to the age of one hundred and seventy-five years.

That the condition of long life is based upon pure and virtuous living is well supported in the Book of Truth. The law that God gave to the house of Israel contained such wholesome instructions, by way of ordering the manner of living, that a purer nation of people in body and mind the world has never produced. Not until those laws were broken did disease and mortality lay their deadly hands heavily upon the people. What is true of this nation, is true of every nation upon the earth. The final destiny of man and mankind, here and hereafter, hangs upon one cord, and that cord is transgression. It was the keynote in the garden of Eden, and leads in the scale today; and will continue to do so as long as man is surrounded by temptation. In evidence of this, we have but to turn to the time when temptation shall be banished and the effect of sin and disease is no longer felt,—the time when the lion and the lamb shall lie down together; when thorns and thistles shall no longer grow, and blasting disease be felt and feared no more. Then shall righteousness cover the earth, and peace flow as a river. We have now laid the foundation upon which we expect to build in elucidating the subject of anointing the sick with oil.

This life is not all shadow and despair. In fact, there is no good reason why the people of God should let the shadows and clouds encountered in life's journey, bedim the path they have chosen to travel. In sunshine and in shadow the birds sing, the trees bloom, the flowers give,

[3] Gen. vi, 3.

with outstretched arms, their precious fragrance; each gives all it is, and all it has, to brighten every passing moment. Shall man be dumb and silent? Shall he refuse, above all else, to give what he has and what he can to sweeten life and being? If not, then let him sing psalms; let him imitate the man of God, the sweet singer of Israel; let him, from the depth and fullness of his being, respond in praise of Him whose mercy endureth forever. "Let him sing praises unto God while he has his being." Let him not sing songs that give no honor to God; for, as he has been created to sing, the purpose is that he shall sing songs that will honor Him who has formed all things to His glory.

How applicable are the words of the sweet singer of Israel when, in prophetic language, he asks, "How shall we sing the Lord's song in a strange land?"[4] With the same stress of propriety may we now ask, How shall the people of God sing a *strange* song in the Lord's land? If we must watch in prayer, we must also watch in praise. For this reason the apostle says unto him that is merry, "Let him sing psalms."[5] But though the sun shines and the birds sing, the flowers bloom and all is May, there are times when the storms come, the frosts kill, the winds blow, and melancholy reigns. Life's cares grow heavy, its sorrows bitter; temptation gathers; losses, disappointments, afflictions,—all unite to darken the way. We feel the ever-increasing burden as our strength grows less, and our spirits faint. Still added to this all but immovable load comes disease in all the multiplied forms to which flesh is heir. This is affliction in its fullest sense; the time when we need strength and grace; the *time* of prayer. This demand the apostle meets, and says, "Is any afflicted, let him pray."[6] Not that we should entertain or lend sympathy to all the petty cares of life, especially those of our own; but many there are so real and true that we can not evade nor over-

[4] Psalm cxxxvii, 4. [5] James v, 13. [6] James v, 13.

come them; in such an hour, we need prayer and feel the worth of it.

This life is greatly what we make it. We can not guard too closely the contracts we make under the law; for settle we must, and many times with interest often compounded. It is not alone in dollars and cents that parents may contract a debt for the children to pay. Glad indeed would they ofttimes be were the price so easily paid. In all this we need support beyond the limit of things on earth, and only to Him who can part futurity's veil, and help us to see rightly and build for time to come, can we go for support. This is man's extremity, but God's opportunity; and His promise is to the afflicted that He will deliver them: "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."[7] To whom shall the sheep look if not to the shepherd? Can he not supply their wants? He can, and hence the psalmist says, "The Lord is my Shepherd, I shall *not* want."[8] The people of God have no wants that their Shepherd can not fill; and He always "tempers the wind to the shorn lamb."

But whilst there are afflictions and promises of deliverance, there is also chastening, and patience is recommended; in our haste to be delivered we may forfeit our better opportunity for development. There is no school whose graduates are so fully prepared to fight the battles of life as those of the school of affliction; they hold a diploma that is good in eternity, as well as in time. Affliction is the only school that is able to bring mankind to its highest development, because of the reality of its lessons; they are practical, and apart from theory in the strictest sense. The noblest characters that the world ever knew were children of affliction. Take from history, sacred or profane, the characters that affliction has produced, and few there are that would be worth the time it would occupy to read about them. May it not, then, be true that

[7] Psalm xxxiv, 19. [8] Psalm xxiii, 1.

we often miscalculate our best opportunities? With this evidence of the worth of affliction, shall we not rather consider it a blessing than otherwise? The following words of the poet appeal strongly to our better interest:

"Good when He gives, supremely good.
Nor less when He denies;
Afflictions from His sovereign hand
Are blessings in disguise."

Our prayers in affliction should be not so much for deliverance as for grace and strength to endure, that in the end we may be partakers with Him who was glorified in His affliction; and that affliction was unto death. We have at last arrived at the solution of affliction, and have found the key that will unlock its secrets and explain all its mysteries. Life is that state of consciousness which is bounded on one side by the memories of the past, and on the other by a line sharply drawn between the separate passing moments. We little think that every coming moment is a stranger to us, and ofttimes leaves before we can become acquainted. We go as did Abraham, not knowing whither, save that by and by we shall reach the end of our race. We may not be able to write our history; life bears us along at such a rapid speed our minds can not grasp the incidents nor the *accidents*. But the finger of time and the recording angel let nothing pass unnoticed; and only in *that day* when the Book of the Remembrance of God shall be opened, will we be permitted to read what has been written. Death is the sentinel that marks the period of our history, and permits us to pass to the scenes beyond. Naturally speaking, disease and sickness are the forerunners of death; at least, this is the course of nature's law. However, there are many instances in which the law has not had its course, save in this: that it stands ready to claim all that life can no longer hold. From the apostle's standpoint of view, the anointing is not for the *afflicted,* but for

him that is *sick,* and when that state of sickness is nigh unto death. This is the only reasonable conclusion that can be drawn from the text. That the anointing is the last rite to which the servant of God can yield obedience in the name of the Lord in this life, is certainly embodied in the Scripture referred to. Jesus said of the woman, "She has come aforehand to anoint my body to the burying." This being the last provision that Heaven has ordained for the remission of sins, naturally associates it with the closing hours of life, and should lend solemnity and sacredness to its observance; and in this state of mind the people of God have always approached the performance of the rite.

While with all the ordinances of the house of God the remembrance of sin, as well as the forgiveness of sin, is connected, there seems to gather a more tender and close remembrance of sin, as also the most comforting promise of forgiveness, around the anointing. The severing of earthly friendships and the ties that have bound us together in joy and sadness; the solemnity that accompanies the passing of the river of death,—all tend to clothe the hour with emotions unutterable. How wise are all Heaven's ways, and how consistent are all the means provided for the salvation of man! When from age or disease our strength grows weak and our sun of life is setting, with yet some work undone, how fitting it is to call for others to help us! This is the time when the apostle would say, "Let him call for the elders of the Church; and let them pray over him, anointing him with oil, in the name of the Lord."[9]

Blending together three in one, symbolizing the Holy Trinity, they unite in mutual prayer of faith in behalf of the needy. The people of God who have, by virtue and purity, honesty and uprightness, endeavored to lead a life of service to God in obeying all His commands, when brought upon a bed of sickness, have the blessed assurance

[9] James v, 14.

that even then "God will make that bed in sickness."[10] Upon submission to, and faith in, this last means which God has given in order to remove sin, we all can be made whole. This is salvation, and the heirship of heaven, established in innocency. We could not desire more, nor Heaven be satisfied with less. It is here that the man of God and the God-man meet, to consummate one mutual faith in the divine sacrifice.

While the leading thought in the Scripture is the forgiveness of sins, there is still another promise vouchsafed in connection. "And the Lord shall raise him up." This is the rock upon which many have split,—the master-wheel of a combination of theories revolving upon the shaft of unbelief, the friction of which has generated a current so powerful in the minds of the operators that they would have us believe that disease is but an imagination, sickness a myth, and death a back number. Nothing but doubt and disbelief can prompt any individual to enter into such a speculative explanation of the inspired Book; and the unavoidable result must be that they will find nothing in the end but confusion.

There is no principle more immovably fixed by the natural working of law than that disease is the result of transgression. The admonition of Jesus to some whom He healed was, "Sin no more, lest a worse thing come upon thee." The issue then is, What is the design of this anointing? Is it for the remission of sins, or for the restoration of the body? The answer is of the gravest importance because we *must* know the reason for obeying a command before we can have the proper faith in the act; and that our faith should be well grounded in all our service, is sustained by the words of the apostle, "Whatsoever is not of faith is sin."[11] It is not the part of wisdom to build faith upon anything that is not well established. In order to a secure

[10] Psalm xli, 3. [11] Rom. xiv, 23.

basis from which to start, we will arrange this question in the form of three propositions:

1. The primary object of all the ordinances of the house of God is to perfect the spiritual man, not the natural.

2. Nowhere in the teaching of Christ or the apostles are the spiritual things recommended for the natural, but the natural for the spiritual.

3. Every command given in order to perfect the spiritual contains a consequent or secondary means to perfect the natural.

Within the scope of these propositions lies this entire subject; and in proving them we will elucidate the subject fully.

The natural or carnal mind must be arrested before we can believe, "The natural [or animal] man receiveth not the things of the spirit."[12] The natural sight must be abandoned before we can walk by faith: "For we walk by faith, and not by sight."[13] Christ's teaching was: "For judgment am I come into the world, that they which see *not* might see, and they which see might be made blind."[14] There can be no conversion unless the natural undergoes a radical change: "The things I once loved I now hate." Baptism is not for the cleansing of the body, "But for the answering of a good conscience toward God;" wherein, also, the natural becomes dead. Had feet-washing, as an ordinance in the house of God, been for the natural, Judas would have been clean: "Ye are clean, but not all." The Lord's Supper is not for the feasting of the body: "If any man hunger, let him eat at home." The communion purposes nothing but death for the natural: "This is My body, which was broken for you."

We have now proven the first and second propositions to be true. God's ways are ways of righteousness, and all His paths are paths of peace; and every command He has

[12] 1 Cor. ii, 14. [13] 1 Cor. v, 7. [14] John ix, 39.

required us to obey is enjoined in righteousness. When the body has been made a servant unto righteousness, will not the life be pure, and hence necessarily purify the body? Let the nations practice purity in their living, and the so-called Christian Science eccentricity will have nothing whatever to sustain it. The boasting of science, and the discovery of laws not heretofore known to the minds of men, is but fox-fire in the swamp, and needs but the true light to pass it into nothingness. Right living is more than a match for many of the diseases that surround us. Righteousness is the watchword; deny that principle and God will again say, "Lo, Ammi—Not My People."

How much the return of the younger son would have helped to sweeten the life of his elder brother had he willingly joined in the merry-making with his father and servants! How sweet would have been once more the home family ties, if all had been again united! But the elder brother was angry, and would not go in to the feast. So do we all many times mar our lives and weaken our bodies by our wrong doing.

The answer to the question, "For what do we anoint?" must be, "For the forgiveness of sins." This is the direct and primary purpose, and upon this our faith must rest. For if it should be considered that the restoration of the body is meant, then in answer to our prayer and the promise made good, death would have to be suspended, and there would be a subversion of law which God has not designed. This "raising up" can only refer to the resurrection of the just in the day of the Lord Jesus, when He shall come to collect His own from the four quarters of the earth. Let it be remembered, however, that when we realize the comforting thought of a removal of the last as well as the least vestige of sin, with the happy assurance of being at peace with God and man, often, and very often, the mind receives such solace that the body becomes a partaker of the comfort, and finds rest in sleep and repose. Herein law

manifests its work, and nature, accepting the assistance of this auxiliary, sets to work in building again the wall broken down by disease. Nor does she always fail. It is not claimed that God can not, and does not, at times intervene in the restoration of the body; the claim is that the anointing is not directly for that purpose. There is no feature in the Christian religion more necessary than the correct understanding of its true meaning, and applying the meaning to the act. Otherwise the inscription to the unknown God would have needed no explanation from Paul. By wresting the Scriptures from their true meaning, supplanting the spiritual by the natural, and transferring law into fields not suited to it, many minds are to-day building a temple to the unknown God. Need we wonder, after such contempt for Heaven's way, that many become vain in their imaginations, and that their foolish hearts are darkened? Changing again the worship of the incorruptible God into an image like unto corruptible man (and woman also); changing the truths of God into a lie; worshiping and serving the creature rather than the Creator,—for this cause the apostle says, "God will send them delusions to make them believe a lie, who have pleasure in unrighteousness." Nothing can so completely fill the condition that Paul found at Rome among its wicked and ungodly people, as the faith, prayer, and Christian Science healing of the present day. Claiming everything, where they can not justly claim anything; even denying the Lord God that brought them from clay and made them material; "walking after their own lusts, and their mouths speaking great swelling words;" boasting of their comprehension of the spiritual, while greatly wanting in knowledge to understand the natural; prating about their efficient mastery of science in a field wherein they have previously prostrated law,—all this proves conclusively that they have no conceptions of the principles by which true science is governed. Truly such are clouds without rain, carried upon

the wind of false zeal, converging toward a common center, whose consummation is Antichrist.

Before concluding this subject, it is important that we examine the history of the anointing with oil. The first reference we find in Leviticus viii, 12. Here is a literal use of oil as an outward sign upon the head of Aaron, to signify the inward anointing by the Spirit of God. In this, the natural element is symbolical of the spiritual—a sign. It can not be doubted that when Moses applied the oil to the head of Aaron, his brother, that a prayer or blessing accompanied the act. The purpose was to consecrate unto God a priesthood set apart for the special service of offering sacrifices under the law. This comprehended not only the offering of the victim, but also an intercession to God in behalf of the people. The entire design of this ordinance was to reach sin. Sin was the cause of it; it was a kind of antidote for sin; it was to show forth a reconciliation of God with His people, by and through the shedding of blood; and this answers the question why the sacrifice of Abel was more acceptable to God than that of Cain. It was God's way. It had still a deeper meaning; it was a figure or type of Christ, who, as the Eternal Spirit, offered Himself as a sacrifice in order to purge the world of sin, as says the prophet, "Behold the Lamb of God, that taketh away the sin of the world!"[15]

By this anointing of the head with oil every high priest was consecrated to the office of interceder between God and His people. There is but one high priest mentioned in the Scriptures, of whose anointing we have no account,—Melchizedek, the high priest to whom Abraham paid tithes when returning from the battle of the kings, whither he had gone to rescue his nephew Lot and his family. After this manner of priesthood was the Son of God ordained. Christ was not a high priest under the law, as some claim. He came from the tribe of Judah, of which Moses spoke

[15] John 1, 27.

nothing concerning the priesthood. It is true the house of Israel attained authority—in form—to make priests of any who desired the office; but this was after they had broken the law. From all appearance, the house of the Gentiles, who have broken the law, have arrived at the same point.

However, Christ was made a high priest, but after a different order, with power to offer a different sacrifice, upon a different altar, immensely unlike that under the law. The sacrifices under the law could not make the observers thereof perfect, could not purge the people of sin. The rite was only a shadow, of which Christ was the substance. But who was it that could perform Christ's anointing? Not the priests under the law; they did not belong to the peculiar order. But as every high priest *must* be anointed, here was God's opportunity. As woman was greatly the cause of sin in the world, so must she be an instrument in removing it; and to this end came Mary with a box of precious ointment, and poured it upon the head of Jesus,—who was to become the high priest of God,—in order to consecrate His body to the burial. Christ being a servant, continued so until the sacrifice upon the cross. While his glorious incarnation was accomplished under the law, His more glorious resurrection was not. The law and its priesthood could point no further than death, the cross; but the priesthood of Christ pointed to life and victory triumphant. Christ Jesus became an everlasting and eternal Priest, having been anointed thereto by Mary before He entered into the Holy of Holies. Thus it will be seen that sin and anointing are inseparably connected; the one is the cause of the other; the outward, or literal, is to teach the import of the inward or spiritual.

There is another instance of anointing that has a meaning peculiar to itself. It is found in the record of St. Mark: "And they cast out many devils, and anointed many with oil, and healed them." In this Scripture will be found

the key to unlock the secret of the boasting spirit of Antichrist in the false claim to heal body, soul, and spirit. That God, in order to teach men His boundless power to save them, did, when setting up His kingdom upon earth, endeavor to gain the confidence of the natural man first, is a principle not always correctly considered. In order to do this, it was necessary to meet man at the point where he was the most tender, where he had exhausted his means, and the end not yet reached. That point lay in disease and death. If Jesus could heal the body, is there any reason why he could not heal the soul? If Jesus was able to restore the body from death, should He not be able to reclaim the soul? Here is the turning point. To gain man's confidence at this stage was to lay the foundation for a higher demand. If the Master could empower his servants to practically demonstrate this power, it argued strongly in favor of His claim: "I am come to seek and to save that which was lost." Purity of body, as well as purity of soul, was man's all but irreparable loss.

In order to protect Himself from any false claim of which man might accuse Him, Jesus proceeds to divest those whom He is about to send upon their mission of healing of everything that they could call their own; depriving them of every vestige of self-reliance, even to taking thought of themselves, but offering them instead His own words and power, "Saying, I will give you a mouth and an utterance, that your adversaries shall not be able to gainsay or resist." "Behold, I send you forth as sheep among wolves." In this condition they went forth to anoint and to heal, Christ Himself claiming the prerogative or cause of the success that should follow, let that be what it might. So long as His instructions were adhered to, He would be responsible.

On their first journey, success attended their efforts, and as a victorious army they returned, bringing their laurels with them. In words closely akin to boasting, they

said, "Even the devils are subject unto us." And they let the secret out—*US!* Hear our Lord's rebuke: "Rejoice not that the devils are subject unto you; but rather rejoice that your names are written in heaven." Do not boast of what you can do, but rejoice rather over what I have done through you. In their joy over what had been done, they forgot the cause through which it was done, the point where man has ever broken bounds, as also the point which God has closely guarded. The desire of God is, that man shall receive honor, but He has wisely decreed that the path to honor lies through Him. This He explicitly defined in the case of Moses' address to the Israelites when they desired him to procure water for them. In the victory which Gideon gained over the Midianites this principle was closely guarded by God.

A second mission of healing was instituted, and again the disciples were sent out. What they accomplished is not in the report; we are left in doubt as to that. All we have is, "Then came the disciples apart to Jesus saying, Why could we not cast him out?" They had as *ingloriously failed* here as they *had gloriously* succeeded formerly; and no doubt the cause lay in their boastful belief in the power of "*Us.*" The answer of Jesus was, "Because of your unbelief: Howbeit this kind goeth not out but by fasting and prayer." The only meaning that this can have is that it comes by way of a miracle at the instance of Christ, God bearing witness with signs and divers wonders in order to confirm the words and mission of His Son. It was the time of taking testimony and confirmation by witnesses. That time has long since passed. Miracle-working ceased with the work of the last inspired apostle; since then we have enlightenment through the teaching of the Spirit. The truths of God have been established upon the earth, and need no further confirmation; our duty is to accept these truths and live up to them.

That some individuals have a certain degree of healing

powers along narrowly-constructed lines is accepted, when those gifts are exercised consistently with the law that governs those gifts. The allwise Creator has provided means for both soul and body; but those means can not be effective when applied contrary to conditions accompanying them. Each in its own way and in its own field. The law of the natural is the same as the spiritual, differing only in the means to heal, as the body differs in composition from the soul. When mankind learn to use the material body and material means, as not abusing them, then, and only then, will they have healthier bodies and purer minds. Not that we can defy dissolution; by no means: when the lily has lived its allotted time it fades and dies, but leaves a germ in the ground for another life. The law of cause and effect is unchangeable; and when cause for death and dissolution has obtained, the law can not be suspended, be it the lily, the young bird in the nest, or the infant in the mother's arms.

For man to attempt to prolong natural life by means suited to the spiritual, is to attempt to remodel the whole building of God. But mankind has, in all ages, rebelled against law, regardless of the penalty for so doing; nor is this age an exception. Let it be admitted that the power through prayer, or the anointing, faith-healing, or even the fake called Christian Science, has power to heal the body, and the question arises, Is there any limit? Is there a point at which it may fail? (And we know there is.) If so, how shall knowledge on this question be obtained other than by the study of natural law? It then follows as sure as fate, if natural law must fix the limit, the entire process from start to finish lies within the bounds of that law. And all the efforts of logic or sophistry that presumptuous men can invent will never change the decree of Heaven. From this conclusion it is asserted that the entire school of modern healing is built upon the foundation of hypnotism, wizard-craft, and witchery.

Again, if this claim is built upon righteousness, its advocates must needs be holy men and holy women. Why, then, shall not such choose rather to be freed from this world of disease and sin, and go where their reward awaits them? Why should they seek to destroy the means that God has ordained for their escape, and close the door through which they could enter the Beyond? The psalmist says, "Precious in the eyes of the Lord is the death of His saints." Paul's desire was to depart and be present with the Lord. He would choose that rather than to be present with the body. The people of God, discerning the true meaning of His Word through the teaching of the Spirit, have always accepted the spiritual application of the ordinance of anointing. Seeing with an eye of faith the glorious promises connected therewith, when properly obeyed, they have approached the time of observing the rite with the tenderest of feeling and care. Knowing that God is just and kind to all that love and obey Him, His people feel that they should endeavor to be true and upright before Him; in consequence of this they attempt not to lay hands upon any one approaching the altar, when evidence of transgression exists of such a nature as to unfit the subject for receiving the rite.

But is not the anointing for the remission of sins? So it is. However, there is a limit. By what law? By the law of the spiritual, which places it at once in the spiritual field. Not that the anointing shall be substituted for repentance and baptism,—they have had their time and their work; and should it be that that time was not well spent, nor that work well done, the anointing can not but be ineffectual. The Gospel of Christ is a Gospel of discipline, and is intended to apply to every individual member of that organism called the Church, the object of which is to build up character through the means of conversion from darkness to light, from the power of Satan unto God.

Should this discipline be ignored and its demands trampled upon, even though the individual be a member of the Church, the anointing should be withheld; for it is impossible to make law effectual that remains broken. Salvation is based upon positive conditions, and until those conditions are fulfilled we have no justifiable grounds upon which to build hope. The fact of an eternal inheritance being promised should not cause us to lose sight of the conditions upon which that promise rests. Not until we have properly used that which we have, will God consent to give us more. So sacred should this promise be held that not until there is very little hope of the recovery of the body should this last rite be observed. The child of God having walked by faith, faithfully, now approaches the evening of time, as also the dawning of eternity's morn, leaning hard upon the strong arm of faith, and calmly, hopingly, trustfully, enters into that prayer of faith that shall save him from sin, and present him acceptably before his Lord at His coming as a victor over death and the grave.

In closing this subject, we desire to exhort the people of God to ever hold the most sacred watch over this holy ordinance, remembering always that God is not mocked, and whatsoever we sow we shall reap. Generally speaking, the religious world has set the ordinance aside, like many other commands which God has given the Church to obey, supplanting them with inventions of their own imaginations until the entire service is built upon the commandments of men, and not upon the Word of God. The thought of robbing God was charged upon the altars of the house of Israel by God Himself through the prophet, and the charge was based upon the breaking of His commands. The spirit of Antichrist is robbery pure and simple. The devil's first sin was founded upon robbery. The object was to rob God of glory by setting up a throne in opposition. The second attempt was to rob God of praise by overcoming His off-

spring in the Garden, and bringing a curse upon the earth. The last and final attempt of Satan will be to rob Christ of His kingdom at the close of the millennial reign.

But to the people of God be it said, "Let them fear God and keep His commandments, for this is the whole duty of man; for God will bring every secret thing into judgment, whether it be good or evil."

THE HOLY SPIRIT—ITS OFFICE AND WORK.

Power is the only conception this world can have of Spirit. Through the manifestation of power the greatness of God is made known; and the answering of Spirit to power, the one to the other, brings within the bound of human comprehension the character of the Infinite. "For God is Spirit, and they that worship Him must worship in spirit and in truth."[1] Since the avenue through which we comprehend the immaterial leads to the material, the presence of the Spirit must pass that way. This is explained by the burning bush, when God appeared to Moses in the land of Jethro, while leading the life of a shepherd. Sinai trembling and burning, and the blackness and darkness of the tempest, prepared the people to hear the voice of God, which came to them through the Spirit. The pillar of cloud by day, and the pillar of fire by night, were designed to display the presence of Him who had promised them protection. The flood, the confusion of tongues at the tower of Babel, the burning with fire of the cities of Sodom and Gomorrah,—all combine to prove that the means by which the spiritual reaches the natural lies within the natural field; and further that some power, not of man, but beyond and above him, must work through the natural in order to prove the presence of the spiritual. If this fact is kept in view, it will help much to explain what is spirit and what is material, as well as the source from which they come.

It may happen that, in our following this mysterious manifestation which reveals to us the presence of God, we will forget that the devil is also spirit, and seeks to deceive

[1] John iv, 21.

mankind through the mysterious power which he possesses. Nor should we stand in doubt here, seeing that God is good, "and His mercy endureth forever." He at no point, as yet, has robbed man of the power of choice, nor the necessity of being able to choose.

The following words of the apostle are appropriate at this time: "For Satan himself is transformed into an angel of light, and no marvel if his ministers be transformed into ministers of righteousness."[2] At one time Jesus said, "I beheld Satan as lightning fall from heaven."[3] Here is the same mysterious power clothed in that unknown force by which man is enabled to perform what, to the world at one time, some would have termed a miracle. In the midst of these mysterious forces, the one opposed to the other, each striving for the supremacy, man has traveled on through the passing years of time, until the evening of the world has brought the decisive hour.

The act by which this mysterious power is displayed, when in the hands of God, is called, by the authority of the Scriptures, miracle-working, which was the last witness that Heaven called upon to prove to the world of mankind His Divine power. Since a miracle is a thing which is beyond the power of men to perform, it fills the place for which it has been called most fittingly. The power that God displayed at the hands of Moses in Egypt in the presence of the conjurers, was miracle-working. The devil, through his servants, could imitate this miracle-working to an extent that induced the king to keep Israel in bondage. Here the devil uses the material also, by way of demonstrating his power.

But one thing the devil and his servants have never done, nor will ever be able to, and that is, to give *life* to matter. He can *take* matter, and *fill* it with death, but he can not *make* it and fill it with *life*. The parting of the sea, the manna, the flow of the water from the rock, the

[2] 2 Cor. xi, 14. [3] Luke x, 18.

crossing of Jordan, the taking of Jericho, were miracles, and stand as an everlasting witness of the power of God to deliver His people; nor will the combined efforts of the adversary and his servants be able to counterfeit it. It is true, according to the words of the Revelator, that in the closing scenes of Gentile time there will be a beast and a power, and that the power will make an image like unto the beast, and also have power to cause that image to both speak and cause that as many as would not worship the image of the beast should be killed. (See Rev. xiii, 11 to close of the chapter.) But of this we shall speak at another time.

In returning to our subject, it will be seen that through this demonstration of God's power, His presence and greatness, as well as His goodness, were continually kept before the eyes of His people, whom He had chosen for a purpose. When doubt and disbelief had destroyed confidence, and led that people to choose other gods, then that power was turned against them, and proved as strong an adversary as it had before proved a friend. Through the testimony given to the Jewish nation by the power of the Spirit, the foundation for the warning which Jesus gave to the Pharisees was laid. What office or position in power the Holy Spirit exercised before the Day of Pentecost was directly subservient to the will of God. While the Godhead was ever composed of a Trinity, the Father was the leading or supreme cause up to that time. In other words, as the Son was a servant in the hands of His Father until He received all power, so the Holy Spirit's individuality received no emphasis until the promise of His coming was fulfilled, which was verified in their midst when "it filled the house wherein they were sitting." In proof of this, the Scriptures testify in the language of John: "For the Holy Ghost was not yet given, because Jesus was not yet glorified."[4]

Since the Day of Pentecost the Holy Spirit has been

[4] John vii, 39.

the special guardian and comforter of the Church in all her work, the sustaining influence in all her afflictions, and will continue to be so until her journey is done. As Sinai was the birthday of the Jewish Church, so Pentecost was the birthday of the Christian Church. The law, being fulfilled in the death of its sacrifices, could point no further; for that reason the Spirit testified through inert bodies. The Gospel of Christ being sanctified by a living Spirit, must needs testify through living bodies; and so, "They began to speak with other tongues, as the Spirit gave them utterance." If God scattered the nations by a multiplicity of tongues, He chose to gather them by a unity of tongues. "And every one heard them speak in their own tongue wherein they were born."

There is nothing that can not be used for testimony when confined within its class; yet not all testimony is true. All nature voices the testimony of truth; but nature has no interest in proving that which is false. Not until nature becomes unnatural will she offer any other testimony than that which is truth. Nature always seeks to prove the word of her Creator. Man is the only thing in nature that has become so unnatural as to attempt to establish the untruth. Here is seen and felt the effect of "the spirit that now worketh in the children of disobedience." It is not claimed by this that should man prove true to nature he would be enabled to give testimony to the spiritual; but it is claimed that, if man will keep in accord with nature, he can the more easily receive the spiritual. It is not safe to say that nature proves there is a God without further evidence. The natural and the spiritual are separated by a gulf impassable on the natural side. Nature does prove law, but not until the spiritual touches the natural can nature prove the source or cause of that law; nor can the soil prove that it will support life until the plant touches it. Not until the natural received a revelation from the spiritual, and a testimony of the same, could

man have been expected to know anything beyond this world of time. Man has received this revelation through the Son of God, and a testimony of the same through the Spirit; to that extent there need be no further witness required. Hear Paul upon this point. "God who at sundry times and in divers manners, spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son."[5] "God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to His own will."[6] This was the office of the Spirit,—to testify, to prove by miraculous power the words of Jesus.

The testimony of Jesus concerning the time when the Holy Spirit would enter upon His office is expressed in the words, "When He is come," signifying that a personal mission of the Spirit was yet in the future. Nor could that mission be filled until certain conditions prepared the way. "Nevertheless, I tell you the truth, It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." Up to this time the office of the Spirit was to testify at the instance of Christ; after this there would be a personal or individual work for the Holy Spirit to perform; which we gather from the words of the Master: "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment."[7] This is the first work of the Holy Spirit in His personal office,—to reprove the world of sin. No people or nation, nor the world, have ever had a more bitter rebuke for sin; nor could it have met the disbeliever more openly face to face.

The Holy Ghost through the Apostle Peter declares the power of his mission. "And Peter, standing up with the eleven, lifted up his voice, and said unto them . . . Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, . . . Him being de-

[5] Heb. i, 1. [6] Heb. ii, 4. [7] John xvii, 9, 10, 11.

livered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up. . . . Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye see and hear. . . . And when they had heard these words, they cried out, Men and brethren, what shall we do?"[8] Verily, the words of Jesus were fulfilled,—that world, that Jewish world, received this strong reproof for their stubborn unbelief in Jesus of Nazareth.

It was not said that the Holy Ghost would reprove a world of sinners, but of sin; and the reason is given: "Because ye believe not on Me." That was their crowning sin. They were believers in God, but they would not, and did not, believe on Jesus; and for this the Holy Spirit was sent to reprove them. There is no offense mentioned in the record of the Apostle John that is so forcibly emphasized as this sin of unbelief. As the mission of Jesus on earth came to a close, the more tender were His words to the people. How He longed to gather them, that He might comfort and save them; but they would not. The testimony of Peter meets the issue: "This is He whom ye have taken, and with wicked hands have crucified and slain." He who had come to deliver them, to gather them, and to bless them, they with wicked hands hanged upon a tree. Seeing that God hath raised Him up again, "whereof we are witnesses," will ye now believe? "And they cried out, Men and brethren, what shall we do to be saved?" No more resisting at this point. When the power of God, through the Spirit, begins to work, the inhabitants of hell shall tremble.

The second work of the Spirit in His personal office was to "reprove the world of righteousness." The life of Christ upon the earth was to establish the righteousness of God among men; when that was done, His mission was

[8] Acts ii, 14–23.

done. But the Holy Spirit was to further that work to its completion by dwelling in men, or clothing itself with regenerated souls. "Know you not that your body is the temple of the Holy Ghost?" The presence of this invisible, eternal, unconquerable power dwelling in men was the evidence that Jesus gave to the world that He would conquer Death, and rise again on the third day. "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself: and hath given Him authority to execute judgment also, because He is the Son of God."[9] The righteousness of God is embodied in one principle—redemption. When that is accomplished, God will have conquered, and the blessedness of it is the conquered and the Conqueror shall dwell together in love; for "God shall be All, and in all."

As there could be no redemption unless the resurrection from the dead should be established, this at once became the pivot upon which the entire undertaking turned. Here was the issue; this part of the righteousness of God remained to be established. Christ preached the resurrection, and proved by His works that He had the power to raise others; but could He raise Himself? If not, then His claim was not true. He had told them, "Destroy this temple, and in three days I will build it up again;" but they believed Him not. In this respect Jesus preached an unqualified Gospel, and not until the principle of the resurrection of His own body should be established, could His supremacy be demonstrated; and this was the greater work referred to in the following words: "The works that I do shall ye do; and greater works than these shall ye do, because I go to My Father."[10] The disciples had seen their Lord after His resurrection; they had been convinced of the truth of it; but they did not have the power to preach it effectively. This righteousness of God was of such a nature that it required more than man in himself possessed.

[9] John v, 26, 27. [10] John xiv, 12.

Hence the command, "Tarry at Jerusalem until you be endued with power from on high;" and this was the Spirit's opportunity. Not to be able fully to establish the fact of the resurrection, was assurance that all would be lost; and to do this, man needed the assistance of the Holy Spirit. The testimony of the Spirit is "Unto you, first, God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." "This Jesus hath God raised up, whereof we are witnesses." This is the reproof that the house of Israel,—the world to whom Jesus had come,—received from the Holy Ghost speaking through living witnesses, proving the righteousness of Christ's claim that He would rise from the dead; and from henceforth the disciples, through the power of the Spirit, could proclaim a risen Lord; and, in the absence of this fact, all preaching in the name of Jesus, or in any other name, would be vain, and we would be yet in our sins.

The third personal act of the Holy Spirit was to reprove the world of judgment. The qualification of this act is given in the expression of Christ, "Because the prince of this world is judged." Judgment means sentence pronounced, and the fulfilling of that sentence; and further, that sentence contains a reproof, and the devil was the receiver of the reproof, which still further means a curtailing of liberty. Again, there is a twofold meaning in the reproof. The full expression of Jesus is, when the Holy Spirit should come, "He would reprove the *world* of judgment, *because the prince of this world is judged.*"

It is again understood that the *world* to which Jesus came was represented by the Jewish nation at the time of our Lord's coming. To them, and to them alone, was the call given; they were not to go in the way of the Gentiles, but only to the lost sheep of the house of Israel. Up to this time the Gentiles had no promise, and were therefore not responsible for the reproof. Not until the pouring out of the Spirit at the house of Cornelius could there be any

charge against that people or nation. The house of Israel was represented at Jerusalem on the Day of Pentecost by devout men out of every nation, whither they had been scattered. Some wise men have claimed that the ten tribes were not included in that representation; but this is an error. In consulting the books of Ezra and Nehemiah concerning the return of the two tribes from Babylon in order to rebuild the temple, it is there stated, that in offering their sacrifices, they offered them according to the authority of the twelve tribes of the children of Israel. This they could not have done unless the twelve tribes were represented in the preparation of those sacrifices.

Further, the Holy Spirit, speaking through Peter—and the Spirit makes no mistakes—says: "Therefore, let *all the house of Israel* know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ." From this we can reasonably conclude that our position is correct. This people and nation had, through unbelief, apostasy, and blasphemy, charged Jesus with casting out devils by Beelzebub, the prince of devils. In answer our Lord said, "If I cast out devils by Beelzebub, by whom do your sons cast him out?" The condemnatory words that followed this charge against our Lord proves it to be of the most serious nature: "All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation."[11] To reprove the world for that charge, and show that it was false, could have been done in no more consistent way, upon the force of Christ's own words, than to pass judgment upon Satan himself. In this way Jesus would not only reprove the world, but would reprove Satan also, who had prompted them to bring the charge,—thus reaching the source of the accusation, and

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11 Mark iii, 29.

leaving an everlasting testimony of Christ's power to the coming generations.

The next point to consider is, Of what did this judgment consist? Has Satan lost any power? Is he now bound? If so, what will be the condition of the world when more liberty is granted him? Let not the reader think these are idle questions; they have engaged the minds of thinking men in many places and in many stations of life, and should engage the mind of every student of the Scriptures. All Scripture, divinely inspired, is based upon two principles—prophecy and history. There is but one means by which the Holy Spirit, or the spirit of *Satan* can have influence over mankind; and that is, through the flesh. As God was manifest to the world through the flesh in the person of His Son, likewise Satan was, and is, manifest to the world through man and mankind. This statement is sustained by both history and prophecy. The devil influenced the woman to conceive his spirit through the mind, which must use matter to complete its design; and as the mind was poisoned, all matter produced under that influence became partaker of the poison. This shows why "man is conceived in sin, and brought forth in iniquity."[12] God influenced the woman to conceive through the womb, the organ which most closely represents creation,—the principle which alone belongs to God,—and by keeping the mind pure, the product could not be otherwise than pure. The first man, Adam, was made of matter, and then received a living soul. The second man, Christ Jesus, was given a living Spirit, around which matter formed. The formation being guided by purity, the product was alike pure. The devil, being a spirit, was free to pass wherever an opportunity offered to oppose God, and His object in the garden was to destroy God's glory, which lay in man, "For man is the glory of God."[13] While the devil was in the Garden of Eden, he is also said to have contended with

[12] Psalm li, 5. [13] Luke xiii, 16.

Michael concerning the body of Moses. While he met Job in his travels up and down, walking to and fro upon the earth, he is said to have been the accuser of Christ's brethren in the land of spirits. That he could bind mankind at his will is confirmed by Jesus and the Apostle Peter. Christ speaks of a certain woman "whom Satan had bound, lo, these eighteen years." Paul speaks of some that were "led captive at his will."[14]

Again, those who were possessed with devils in the time of Christ were not so from choice; the nature of the circumstances, and the character of the individuals affected, will not admit of such a construction. Nor is this all: The devil had the power of death over the entire human family until this judgment was placed upon him; none could escape. Through the death of Christ, this power was destroyed, as evidence the words of Paul: "Forasmuch then as the children were partakers of flesh and blood, He also Himself likewise took part of the same: that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."[15] From this we may reasonably conclude that,—first, the devil was judged by being deprived of his power to influence mankind further than they are *willing to be* influenced; for we are the subjects of him whom we obey; secondly, he was judged by being cast out of heaven, and can no more present himself there to accuse the spirits of Christ's servants; lastly, he was judged by being deprived of the power of death over any but those who *choose* death rather than life.

By thus judging the prince of this world, the Holy Spirit, through the disciples of Jesus, could reprove the Jewish world for their blasphemous accusations against the Son of God. This constitutes the first work of the Holy Spirit in His personal office; and this was done by clothing Himself upon men. That the Church of Christ,

[14] 2 Tim. ii, 26.

or the people of God are under the guidance of the Third Person of the Trinity, as the disciples were under the Second, is so forcibly affirmed by Christ that there need be very little evidence in testimony thereof referred to here. The Savior, in speaking of the work and office of the Spirit, or Comforter, says, "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."[16] "He will guide you into all truth, that He may abide with you forever."[17]

The Holy Spirit is the preserver of orthodoxy in the Church. Since it is the office of the Spirit to take the words of Christ, and show them unto the children of God, the evidence of that people must be the same light to the world as Jesus gave to the world; there can be no change in faith or in practice when once they have been established upon the testimony of the Spirit. As God is unchangeable, so is the Spirit, and those who are controlled by the Spirit must unchangeably hold to that faith that was once delivered unto the saints. Christ being the example set for man's development, there can be no way of reaching that end save along the lines that the Spirit directs; nor can the Spirit follow any course aside from the words of Christ.

We have now arrived in our subject at a point of the most vital importance,—a consideration of the various religious bodies as they give evidence of their condition. There can be no presence or guidance of the Holy Spirit unless the doctrine, faith, and practice of a body of believers is controlled by the spirit and letter of God's Word; and in the absence of the Holy Spirit, all service, of whatever kind, can have no other foundation than flesh; for in the *absence* of the Spirit, nothing but flesh remains, and that is dead. "So they that are in the flesh can not please God."[18] To claim the presence and guidance of the Holy

[15] Heb. ii, 14. 15. [16] John xiv, 26. [17] John xvi, 13. [18] Rom. viii, 8.

Spirit after having set aside the commands of Christ, is to grieve the Spirit and deny the Master. Such inconsistency can but make men despise the offering and hate the tabernacle of the Lord. When this fact is established, there is no room for deception with those who desire light: the Holy Spirit readily distinguishes between those who serve God and those who serve Him not; "For the Spirit will bear witness with your spirits that you are the children of God."[19]

In the midst of these changing scenes, when there seems to be nothing secure in the way of belief, to say nothing of faith; when all the world that lays claim to the teachings of Christ is drifting on the sea of uncertainty, and the waves thereof threaten to carry our children and friends into the swelling current, can this be thought an untimely warning? The office of the Holy Spirit is to intercede for us in prayer; "For the Spirit maketh intercession for us, with groanings that can not be uttered." The Holy Spirit should control the singing in all the services of God's temple since the Spirit will not clothe itself upon any but regenerate souls; the people of God can not limit their singing to a special few set apart, commonly called the choir. Experience forcibly teaches that there can be no surer way to exclude the presence of the Spirit from our singing than by this modern system so prevalent among religious bodies. The only teacher that we have to guide us into the acceptable manner of service is the Holy Spirit, and He knows no such means as are used by the large majority of worshipers. The use of musical instruments in the Gospel service is in opposition to the spirit of Christ's life and words, and has no Scriptural example for a precedent. It is claimed that as musical instruments were used in the time of David, and God accepted his service, their use in Church service can not be wrong now. It is admitted that the use of musical instruments in that old-time service seems to have

[19] Rom. viii, 16.

been recognized, but what proof can we procure that will license them under the Gospel? That old service was under the letter, and death was stamped upon the entire institution; but *we* are under the Spirit, which is life. If the advocates of musical instruments in divine service are willing to concede that their service is as dead as the service under the law, we have no further protest to offer. Like conditions admit of like means; and if they will also concede that their service can make nothing perfect, and therefore belongs to death, we dismiss the matter at once: if not, why cling to the law in one part, and ignore the remainder?

The Holy Spirit should control the preaching of the Word of God: and this it will do when men are willing to be controlled by it. Not that the Spirit will fill man to overflowing without diligent application upon his part. Those who expect this will never be able to preach the Word in its power; they may make much noise, but that is no evidence of the presence of the Holy Spirit. The man who will untiringly study to show himself a workman approved of God, and exercise the power gained from this approval, shall have a potency in his words which, though they come from him, will not be of him; an influence proceeding from him, but above him; a mysterious fullness which will carry force and conviction beyond the power of human devising. There can be nothing more ineffective for the good of Zion and the glory of God than preaching without the guidance of the Holy Spirit. The Author of the Sermon on the Mount declared that "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor."[20] And every man since that time, who would preach the Word to the glory of God, must be anointed with the same Spirit.

The Holy Spirit should be relied upon to guide the people of God in choosing their teachers. In no work in

[20] Luke iv, 18.

which the Church is called to act is there more responsibility resting than here. The apostles give evidence that they chose the seven for the same reason they chose Stephen, because he was a man full of the Holy Ghost; and the result justified their choice. Not that men who may be in possession of the Spirit can not err; they did, and may, but not while following the Spirit. If err the chosen do, it can only be when the flesh is in control. When Peter was carried away by the advocates of circumcision, it was when he had lost sight of the teaching of the Spirit; and Paul says he was to be blamed because he was then tearing down what he had built up when under the guidance of the Spirit. Nor is Peter alone in this. Men there are in our day, who, while endeavoring to build from honest motives, are often found building in the absence of the teaching of the Holy Spirit.

Lastly, the Holy Spirit should control our whole life. It should mold our deportment; it should temper our words and guide our acts at home and abroad; it should govern us when dealing with our companion, our children, our neighbor, our enemy, and all creatures over which we have charge. The Holy Spirit should so pervade the hearts of the people of God that courtesy and politeness, friendship and kindness, tenderness and forbearance, will grace their pathway through life. The Holy Spirit, when allowed control, will make the individual attractive and winning. The world may not be able to explain the cause; they may not comprehend the source; but they can not deny the effect. It was said, "The world can not comprehend, because it knoweth not." While the enemies of Jesus may deny His doctrine, they can not deny His holy life, which was crowned with heavenly graces.

It is alone through the power of the Holy Spirit that the Church is preserved. When we consider the conditions through which the people of God have been sustained; the centuries through which they have passed; the countries

through which they have traveled, surrounded by opposing influences; in the midst of contending races and classes of men of all beliefs and minds and persuasions; through tumult and tempest, tempest and tumult; still onward pressing, gathering here a little and there a little; regarding quality at the expense of quantity; few in number yet bound by an inseverable band; molding all into one service of faith and bond of love, a tie to which the world is a stranger,—we can then, and then only, feel and know the mysterious power of the Holy Spirit.

And when the conflict is ended, in the preservation of the faith, the voice of the Spirit is: "Here is the patience of the saints; here are they that have kept the commandments of God and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead who die in the Lord, from henceforth: Yea, saith the Spirit, that they rest from their labor, and their works follow them."[21]

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[21] Rev. xiv, 12, 13.

THE USE AND ABUSE OF SONG.

When the design of an institution is lost sight of, and its meaning no longer comprehended, what further use it may serve is at the best imaginary. It may seem to us somewhat strange, yet the fact remains, that the things which are intended for our greatest good, when abused, produce the greatest curse. This fact proves more strongly the perfections of Him who is the Author of all that is good. The teachings of Truth are, that "Every good and perfect gift cometh down from the Father of lights, in whom there is no variableness, neither shadow of turning."[1] Upon this testimony rests the verdict that, whatever good the world has ever enjoyed, comes from God. Our Lord confirms this thought with emphasis: "Why callest thou me good? there is none good save one, that is God."[2]

The highest and most glorious attainment of man is to be able to praise his Maker in that fullness for which provision has been made. So complete is the provision that man may arrive at perfection through the proper use of it. Among the various means which have been provided in order to accomplish that end, singing constitutes a prominent part. Through the rapture of song was the morning of creation sweetened with melody. Trembling as with delight the infant universe responded to the song of the morning stars, while the sons of God shouted for joy. As the birth of creation was hallowed by song, so the birth of the Redeemer was sanctified by the music of the angels. As the children of Israel sang the song of praise on the shore of deliverance, so shall the redeemed of the

[1] James i, 17. [2] Luke xviii, 19.

Lord sing the song of Moses and the Lamb upon the bank of the River of Life. As, upon their return from literal Babylon under Nehemiah, Judea commemorated the completion of the temple with song, so also will spiritual Judea fill the temple of God in heaven with a new song. Thus the strains of the song of creation reverberate throughout the rolling years of providence until the echo, caught by the lips of angels, proclaims the coming of the Prince of Peace, whose kingdom, built in the hearts of His people, continues still to prolong the strain until, in one unending and eternal anthem, the habitations of men will resound with praise.

With such holy associations surrounding the service of song, no further instructions are necessary concerning its use. What further promptings could the people of God need to enable them to hold careful watch over this divine gift? In the wonderful power produced through the modulation of the human voice by the various chords of which it is composed, we are presented with a token of one of the infinite perfections of the mind of God. Nor could His wisdom be more wisely displayed than in associating this marvelous accomplishment with divine service,—proving that whatever power for good man may possess, his Maker demands that it be used to the glory of Him who gave it. We can not conceive of a demand more reasonable.

There is nothing in the history of the world that teaches the power and beauty of song so gloriously complete as we see illustrated in the life of David, the sweet singer of Israel. The Book of Psalms stands as a pillar of truth, an ever-increasing fountain of history and prophecy, displaying in all their completeness the joy and sorrow, the hope and perplexity, to which man's life is subject, whilst all is tempered by the sweetness of song. Here may be found the song of penitence and the song of repentance; the song of conflict and the song of deliverance; the song of chastisement and the song of forgiveness. Here are shown the

works of the godly and the sinner; the one shall never fail, while the other will utterly perish. Here is the song of the greatness of God and the weakness of men, the wisdom of God and the foolishness of the fool. In the harmony of creation, "The heavens declare the glory of God, and the firmament sheweth His handiwork." Through the spirit of song are the commandments of God sweetened by the endurance of His mercy. Here is the song of the thirsty soul, panting as the hart for the water brook, with the assurance that the living God will quench it. Here is the *discordant* song also, yet ending in harmony in the sanctuary of God. Behold the tenderness of the sweet singer, when describing the *unsung* song by the river of Babylon, where captivity reigned and strangers made mocking mirth!

And thus onward through life's struggles is the man of God borne upon the wings of song; sustained and comforted; protected and delivered; gaining faith and power as the conflict increases, until in tender emotion he breaks forth with the concluding anthem, "I will sing praises unto my God while I have my being." How like the zephyrs that inspire the morning, has the sweetness of music seasoned the words of the singer of Israel!

Beginning his life at the school of the sheepfold, the son of Jesse was taught the tenderest of lessons, that can only be learned in the school of innocence. May it not be that, then and there, his young and melodious heart was inspired by the song of innocence the lambs were suggesting? When afterwards, in an unguarded moment, the power of flesh overcame the advocate of song, and caused him to betray his higher interests, he was made to see the weight of his transgression by the tenderness of such association as a lamb only can teach. Methinks well did the prophet Nathan know at what point this man could best be reached; and accordingly proceeds to draw a picture, which, to the mind of the son of Jesse, was so vivid and

impressive as to move him to pronounce judgment against himself. "As the Lord liveth, the man that hath done this thing shall surely die," he said. "Thou art the man," said Nathan. "I have sinned against the Lord," responded David. Weeping now takes the place of song, and sickness the place of lust, and the sentence of death lingers to call the innocent to sacrifice, that the promise of God and God's cause might be forwarded.

In the person of Solomon, the son of David, we have another example of the power and sweetness of song. Bringing together the combined forces of history and prophecy, kindled by the fire of inspiration, he is enabled to portray the sacred nearness of the relation of Christ and the Church. Catching, as it were, a refrain from the harp of his father, he sets forth in the fullness of joy the experiment that first love only can feel. If such was the power of song that faith prompted while men were living under the letter, with what rapture should the melody flow when they are filled with the Spirit! If the Child of Bethlehem was introduced by song, shall not His going forth be accompanied by singing? If the men of God in times past found sustaining influence in song, the people of God to-day should find comfort and praise in the same thing. When prison bars and rigid stocks confined the feet of God's servants, they could not, nor can they now, confine the spirit of song. The midnight hour, with all its silent forebodings, but added sweetness and power to the strain. Nor was the refrain to be lost within the darkness and gloom of those prison walls. Bursting as with emotion, the iron doors fly open, and the earth in response quakes with rapture in answer to that song. Let the night be dark even to the midnight hour; let the king and the kingdoms of men be dead and deaf in sleep and in sin; let the earth be wrapped in silence,—when the strings of the harp of heaven are touched, creation reverberates.

After having seen and felt the power and worth of

song, the apostle of the Gentiles could consistently say, "Be filled with the Spirit, speaking to yourselves in psalms and spiritual songs, singing and making melody in your hearts to the Lord." As evidence of the power of song when properly understood the apostle further says, "I will sing with the spirit, and with the understanding also." Here we are brought to consider what this power of song implies. We now have a qualification, which is the only method known to man by which he can determine merit. Paul, in speaking of the qualification of prayer and song, gives them a merit based upon a common principle. His words are, "I will sing with the spirit, and with the understanding also. I will pray with the spirit, and with the understanding also."

Here our subject gathers increasing interest. As we approach the point in any undertaking in life where we reach results, our powers of discernment become the more taxed, and our responsibility the more real. To know *now* the right thing to do, is to succeed; and to succeed here, is to gain the approval of Heaven,—the only value any service can have. Fortunately for us, we are not left with the responsibility of choosing for God; wisely has He made choice for us, and only asks us to accept of His choice. How greatly we are favored by this relief from consequences, few of us properly estimate. Not that man has been deprived of making a choice in anything as touching results; by no means; but he is not burdened with the responsibility of choosing for God. By this arrangement the Creator becomes responsible for the creature, when the creature accepts the choice of the Creator. The point at which man may choose, and *must* choose, is whether he will accept the choice that God has made for him. If not, he must then choose for himself, and himself bear the responsibility. Otherwise man would become an automaton, and lose his individuality.

To understand our relation to God, and God's relation

to us, is an indispensable prerequisite of salvation. As a prayer without understanding is meaningless, so a song not understood is of no benefit to the singer; nor can God be praised in such singing. The condition of being able to sing praises to God acceptably is to be filled with the Spirit; and by this all can sing understandingly. The office of the Spirit is to teach; to teach us how to sing as well as how to pray, or how to perform any other duty that belongs to the house of God. We need have no fears when we accept the guidance of the Holy Spirit. If the Spirit is given control, the understanding will be right, and we are led to believe there will be more life and power in our singing. Preaching has no merit in the absence of the Spirit. Praying is of no avail, unless the Spirit directs the interceding. Likewise, all singing with the intent to praise God is empty and worthless unless controlled by the Spirit.

It is to be greatly feared that, even among the people of God, this blessed means by which God should be praised is losing its power and influence. Right well does the writer remember when in his youthful years he, as by some mysterious fascination, was charmed with the songs of our old German brethren. Though not able to understand the words or their meaning, the spirit in which those songs were sung revealed the presence of the spirit which prompted them. That the people of God may lose influence through the neglect of proper attention to duty is possible. God has given His people the blessing of song, and sanctifies it, as well as answers to its testimony. How little it is appreciated and felt, often appears to our confusion! In no part of divine service can all join so unitedly, with one heart and soul, with the voice of one mind, as in the exercise of song. With mutual understanding, touched by the chord of emotion,—the key that unlocks the secrets of our higher life,—we can send forth the praise of God upon the wings of song.

Of all the means by which we are enabled to reach one another, there are none so universally successful as that of song. Possibly there remains yet to be found the individual who will not respond to music. Preaching has its methods by which mankind may be reached and won. The Divine Mind has ordained it as a means to persuade men and women to believe and come to God. By prayer certain ends have been reached and things accomplished that can only be reached by this means. Preaching may make men tremble, but prayer moves heaven and earth. Singing possesses not so much the power to make men *act,* as it does to prepare them *for* action, and also to give a true impress when the act is done. This explains the place that has been chosen for singing in the order of God's house.

The mother's song does not cause the babe to sleep, but so fits the mind and body that the cause of sleep may have its effect. While singing possesses a deep significance, it is not intended as a method to explain the Word of God, but as a means to prepare the mind to receive the Word. The sound of the bugle and fife is not the call for action, but the call to prepare for action. Upon the other hand, the song of deliverance on the further shore of the Red Sea was in commemoration of an act completed. The song of the angels was to commemorate the bringing of the Child in the manger. There is a song that prepares for the conflict, and a song of victory; a song of faith, and a song of triumph. For this reason singing has a special work and office beyond which it can not go. When man attempts to accomplish by singing that for which it was not intended, he fails in his understanding, and also in the result. To know how to use this blessed gift from God in the manner for which it was given, is the power that lies in the gift; remembering still that, in all the provisions which have been given man to perfect his stature, natural and spiritual, growth is the basis. "We grow in grace and

in the knowledge of the truth."[3] We grow in stature when we comply with the conditions that growth demands.

Spiritually speaking, the Apostle Peter defines this subject in a very comprehensive way. "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience," etc. Can it be expected that the Spirit will fulfill these conditions toward perfecting man's spiritual stature without an effort upon the part of the individual? Can a man live in a storehouse of provisions without making an effort to feed himself? The answer must be, No. Neither nature nor grace has been arranged in such a way as to encourage man to become a sluggard. Study, thought, and labor are the watchwords of Heaven, and are applicable in every field where man is called to work. Through application we become developed; by development we receive power; with power we are able to succeed, and this is the avenue, and the only one, by which we are to go on to perfection. In some things we are satisfied with too little; in other things we want too much; and the pity is, we want so much of that which we in reality do not need. Man himself can not cause growth, either natural or spiritual; but one thing he can do, and must do, if he desires to do his duty,—he can provide the conditions for growth. That we should cultivate the divine gift of song is as true as that we should cultivate the gift of speech. The world has received an untold number of gifts from the hand of its Maker; but the fewest need no development.

There is indeed a power in the acquirement of words, but a far greater power in knowing how to use them effectively. We may talk a long while, and say very little; while much can be said in a few words. However, whether our speech be long or short, the spirit that does the prompting is chief. The evidence the Scriptures give of great

[3] 2 Peter iii, 18.

thought in their composition should encourage every believer in them to cultivate the gift of expression.

The creation of man was good, and fitted him to glorify his Maker; but all his powers are latent. What is true of our speaking, is equally true of our singing. Nature *must* undergo a degree of growth before grace can use it. Grace is generous enough not to ask anything from those who do not know her. Our capacity for perfecting the power of song must be cultivated, if but along natural lines, until such time as it is proper for grace to use it. To neglect this duty, and the opportunity to perform it, will result in our irreparable loss in after life. Our children *should be taught to sing*. It is the duty of parents, even from a natural standpoint, to see to their teaching. The blessings that are derived from singing are twofold. While singing expands the mind, it also develops and strengthens the body. While it tempers the thoughts, it also modifies the action. The one who has the power of song will cheer and comfort others, and at the same time draw others to admire the singer. It will bless and sweeten home; it will brighten hope, and inspire faith; it will strengthen the weak and temper the strong; it will bind when all other cords fail; it will comfort the sorrowful, support the lonely, and banish gloom. It is a companion in sickness, a solace in death, and offers a blessed consecration to the grave. "O come, let us sing, let us make a joyful noise unto the Rock of our salvation." Those who neglect to cultivate this priceless gift will lose one of God's richest blessings.

Fathers and mothers among the people of God, let it be urged upon you, above all things, to improve the opportunity of song to sweeten the lives of your children, and they in turn will repay you double. It is sad to think upon the condition into which the current of the world is drawing the young, the hope of our lives. The things of time and sense, riches and extravagance, seem to be sapping the life of our very being. Nor are those who, by their pro-

fession and covenant, should be the people of God, entirely free from this snare. Is it not time to stop, and seriously consider what is required to constitute the people of God? It is not enough to make a profession of the Christian religion; the living of a life that proves the sincerity of our profession is the test; and there can be no better evidence of a free and willing service than that which flows from the heart in cheerful song. It helps us to cast away the cares and sorrows of life. It increases faith, strengthens hope, and calms the soul. It perfectly prepares the congregation for prayer. It assists the spirit in aiding the minister, and fits his hearers for receiving the Word. Its mission is free; its power is full; its glory is heaven. These are the blessings that surround the spirit of song; but we shall only be able to enjoy them as we are willing to labor to attain them.

The Abuse of Singing.

Power can only be productive of good when properly applied. As our opportunities increase to do good on one hand, they, in the same proportion, increase to do evil on the other. This will be found true in every avenue of life; otherwise the conflict would be unequal. In view of this fact, some are often brought to the point where opportunity to do good is passed for fear of increasing responsibility. Others losing sight of responsibility, through intemperate ambition to accomplish certain ends, abuse the means by which they hope to succeed. Both are wrong. One is the sin of omission; the other is the sin of commission. On account of these wrongs, two positions are occupied, and both on extreme grounds which men have found it difficult to maintain. Truth and the real blessings of life will be found lying midway between these extremes.

While Jesus Christ was the manifestation of Divinity, He was also the perfection of humanity,—a line smoothly and evenly drawn between the two. In seeking to imitate

Him, the people of God must keep this fact before them; in losing sight of it, they, too, are in danger of abusing their opportunities through the sin of omission. In condemning the abuse of the spirit of song, they should not permit themselves to occupy the other extreme. No good can come from either. Such is the condition, it is feared, to be found in many places among the people of God. This can never give them the full enjoyment of the inheritance of the spirit of song; nor can it give them proof of that inheritance. In studying the history of the world religiously and politically, every careful student can not fail to recognize the spirit of affiliation that has ever existed between these two classes of men, the preponderance of disposition in that direction being governed entirely by the position the one or the other occupied. When religion occupied the ascendency, politics conformed more or less to religion. When politics was in the lead, religion conformed in the same manner to politics. This was the principle by which the house of Israel desired a king.

The Divine Mind foresaw the evil that would inevitably grow out of such a condition, and, in a kindly and fatherly way, warned the people and nation of the coming danger. The result of the desire to affiliate proved the utter destruction of the power of that people, and the harvest of their destruction resulted from the seeds of their own sowing. The entire Mosaic covenant was so framed as to place an unsurmountable barrier between that people and the outside world; and every application of the law converged along lines designed to defend that principle. When the Messiah came, to whom that covenant looked for its consummation, the house of Jacob had no power politically, and very little, if any, religiously. The Prince of the House of David declared to the world, "*My* kingdom is *not of this world.*"

The fathers of *this* country, the framers of the Constitution based upon the Declaration of Independence, guided

as by an unseen Hand, so worded that all but immortal combination of principles as to guard against the uniting of Church and State. So long as those principles are maintained, there need be no fear that the people of God will lose their freedom of worship. How long this priceless blessing will be enjoyed, God knows. The signs of the times clearly indicate the hasty coming of a period when Church and State shall again be united. Great things grow slowly, and gather the quality of endurance as they develop, but very often they start from the minutest beginnings.

Singing has not only a cheering, but a uniting influence; this seems to be its inheritance from the time the first song was sung. The bird's song will draw its mate; their united songs will cause others to join with them. One comrade will start a whole company to singing, until the spirit of his song prepares the army for the conflict.

One of the most far-reaching, and seemingly innocent, means by which the union of religion and politics is fostered is in the spirit of song. The manner of the song is an index to the spirit that prompted it; this was proven at the foot of Sinai, and the nations have imitated it ever since. In no stage of the world's history was this fact more forcibly brought out than in the history of our own country in the last forty years. The conflict which followed the severing of the tie that made this nation one was of such proportions as to affect the societies of men from center to circumference. So intense was this feeling of disunion that it seized hold of the spirit of song to impress itself. Thus slowly but surely was the political interwoven with the religious, until the one had all but supplanted the other; nor has the latter ever recovered its former sacredness.

It is morally right for society to have its songs; it is consistently right for the soldier to have his songs; but it is Divinely right for the people of God to have their songs.

The one can not take the place of the other, nor be substituted for the other; nor can they be sung with the same spirit. The kingdoms being antagonistic, their songs can not be otherwise. Failing to make this distinction, and to discern the proper place for each, has corrupted the greater portion of what is called religious singing at the present time. So long as each is kept in its proper place, and properly sung, there can be no abuse. Through an increasing change of environment comes an increasing demand for the adoption of new things; to be able to hold that which is good, and at the same time increase its power by addition, is the secret of development. The song gathers meaning and force from the manner in which it is sung.

There is not so great need of new songs as there is need of more spirit and feeling in singing the old ones. If we do not properly use that which we have, there is strong argument against our making a better application of more.

The full employment of the present means will always be attended with an increase of means because of increasing demands, which proves the presence of growth. Some things do not grow for lack of roots; others do not grow for lack of life to gather strength; and singing in this respect offers a fertile field as a test. Singing is divided into three classes,—sacred, national, and sensational. If the song is sacred, and sacredly sung, we can praise God acceptably. If the song is national, and sung in the spirit of true patriotism, we show fidelity to the nation. If the song is sensational, and sung in a sensational manner, there is nothing in it, above it, or under it, that can possibly go higher than the flesh. Can we not now better understand why the apostle demands that we shall sing with the spirit and the understanding?

That the modern religious bodies of the world have adopted in a dangerous degree the sensational, is evidenced on every hand; and, worst of all, this manner of singing is largely resorted to in order to increase their member-

ship. Not many persons unite with the religious societies through the power of their preaching, but through the influence of song, and the more sensational the better. The short cut is to sing individuals into the Church, and then modify the preaching to suit the singing, in order to keep them there. By so doing, the imprint of flesh is so indelibly stamped upon the entire organism that, should you attempt to remove condemnation, the Spirit of Truth would rebel. A more false, abused, and misapplied use of singing could not well be invented. Seeing that this gift of God can be so basely abused, let the people of God watch with increasing interest the sacredness of the spirit of song. Let them teach their children its worth by giving them a good example. Let them sweeten home and life by teaching their children to sing. By so doing, home will have the greater hold upon them. Singing will unite the family; it will lessen life's burden; it will teach the children the spirit of worship and the sacredness of God's altar; it will stamp indelibly upon the mind impressions that the conflict of life can never erase.

While we endeavor to strive to leave to our children an earthly inheritance, let us not be guilty of robbing them of the opportunity of gaining an eternal one. Then, when the songs of earth are all sung, and the harps of time are hung upon the willows, grant, O Lord, that our eternal spirits may receive the harps of God, and, with all the redeemed of the earth, join in the chorus of that unending song.

The universal fullness of song, as portrayed through the Scriptures, is beautifully set forth in the words of the poet:

"The Bible's harp of Immanuel's love,
Transmitted to earth from the regions above,
In blissful strains through the universe rang
When the sons of the morning in symphony sang

Its words are inspired with music sublime,
Which poesy breathes into heavenly rhyme;
The Psalms with the spirit of music are fraught,
Which David in lyrical ecstasy taught.

Methinks there was silence, deep, sacred, and long,
When the Psalmist broke forth into heavenly song;
And the universe trembled with holy delight,
When his soul was inspired with lyrical might.

And the sons of God shouted for joy in their choir,
When his soul was inspired with the mystical lyre;
Then hushed was their holy ineffable strain
To catch the sweet flow of the blissful refrain.

Behold the sweet Psalmist of Israel stand,
With Immanuel's harp in his glorified hand;
He calls on creation to join in accord,
In praising his Maker, Redeemer, and Lord.

And all earthly creatures unite in the song,
And mountains and valleys their anthems prolong;
And stars 'mid ethereal regions of light,
And angels on thrones inconceivably bright,

And seraphs on pinions of glory-lit fame,
Respond in beatitudes holy acclaim.
Praise ye the Lord, through His Spirit and Word
Let every thing breathing praise sweetly the Lord.
Heaven's orchestral harmonies blissfully roll
Through this mystical Book o'er the ears of the soul.

We seem, when in spirit we read it aright,
To see standing forth on the portals of light,
Arrayed in immaculate spotless attire,
King David in ecstasy leading the choir.

And Christians, with angelic spirits of light
Join in with ineffable, holy delight
Whose anthems of bliss in harmonious strain
Roll o'er immortality's glory-lit plain."

SABBATH-SCHOOLS.

"Prove all things, and hold fast that which is good."—PAUL.

INASMUCH as many things are believed and taught by the religious world which the people of God can not accept as of Divine origin, the subject demands investigation. The simple rejection of a doctrine or principle has no merit unless the objection is based upon truth; nor is the mere acceptance of a principle of sufficient warrant to establish it. We shall never be deceived because God did not give us enough; but the danger lies in our wanting more than He gives us: this is the point where mankind has always broken faith with God. A reason is therefore demanded for the rejection of the Sabbath-school, and the demand is just, and is sustained by the Scriptures; for says the apostle, "Sanctify the Lord God in your hearts, and be ready always to give a reason for the hope that is within you, with meekness and with fear."[1]

It is not expected, in this day of addition, subtraction, multiplication, and division of the Word of God, that any mortal can change the current from its course; but a kindly warning is divine, and a witness God will have, either for or against the truth. The warning can not come from those who are in error, but must come from those who are not misled, and are willing for righteousness' sake to warn those who are deceived. It is not the prerogative of the people of God to begin to measure what the harvest will be; their work is to sow the pure seed. God will take care of the harvest. Yet it does happen that, for fear of a

[1] 1 Peter iii, 15.

stinted reaping, we too often become negligent in our sowing, and are too much at ease in Zion. Our children and our friends and the world need the truth, and those who have it must sow it with a bountiful hand if they would reap in like manner. Knowing that to reject a popular *idol* is to face the religious world in battle array, demands of him who enters the conflict to gird well his armor, remembering still that God has said, "Not by might or by power shall we succeed, but by My Spirit, saith the Lord."

Should the sword of the Spirit fall where its piercing may be felt, it is kindly hoped that none will take unholy offense. It is the writer's desire to be kind to all, but not to all kinds of doings. "Better is the wound of a friend than the kisses of an enemy." So come, let us reason together.

The first reason for rejecting the Sabbath-school is, that there is no precedent in the Scriptures, either of precept or example, to denote that such an institution should be accepted and fostered by the people of God; it stands wholly upon the opinions and the authority of uninspired men. That the child should be taught the Scriptures when of sufficient age to comprehend them is fully admitted; it is persistently advocated. But that an institution conducted as the modern Sabbath-school is, should be the means to accomplish that end is denied with emphasis. The modern Sabbath-school is without a single Scriptural prop upon which to stand. It was said of Abraham, "I know him that he will command his children and his household after him, and that they shall keep the way of the Lord."[2] It remains yet to be found where the command to teach children the "way of the Lord" may be applied outside the duty of the parent or guardian of such children. Parents are commanded time and again, by the Word of God, to rear their children in the nurture and admonition of the Lord; this is the way that Heaven has sanctioned,

[2] Gen. xviii, 19.

and when it is thus carried into effect a blessing will rest upon it through life and through eternity. To substitute man's way for that which the Lord has ordained, is assuming to add unto the Book of His prophecy, and by the eternal wisdom of God this way, at the proper time and place, will receive its just reward.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."[3] Does any one need a more solemn warning to teach him caution? There can be no better way of showing a lack of faith in God and His Word than by daring to charge Him with giving us an imperfect plan of salvation, and by attempting to add thereto. "What art thou, O man, that thou repliest against God?"[4] The Jewish people and Church lost their purity and the favor of God by attempting just such a thing. God had said, "Manna was enough," but they would have quails, and that to their confusion and death. David made an attempt to improve upon God's way of moving the ark of the Lord, and received the warning of death for his presumption. Nadab and Abihu suffered death for adding strange things to the order of God's house. If what the Scriptures contain as warnings will not impress men with the danger of neglecting God's commands, nothing that can be said at this time will avail. The fact, then, that Sabbath-schools are without the Scriptural authority of precept or example, and that danger surrounds the attempt to add to the Word of Truth, is sufficient reason that the people of God should refuse to accept such an institution.

Our second reason for not accepting Sabbath-schools is that the evil in them predominates over the good; and it is a well-known principle in philosophy and human nature that where the chances are not beneficial, no wise man

[3] Rev. xxii, 18. [4] Rom. ix, 20.

will invest. If this claim can be sustained, no further demand made for explanation is necessary.

"Either make the tree good and its fruit good, or the tree evil and its fruit evil."[5] The fruit of Sabbath-schools is worldliness. Since their acceptance by religious bodies, their strides toward pride and worldly fashions have been more rapid than in any age of their existence. To undertake to prove this would be as needless as an attempt to prove that the wind blows. The Sabbath-school is the nursery of pride, not in theory, but in practice. Children are taught from infancy to indulge in fleshly gratifications of both mind and body; and the result is, instead of reverencing the Bible as they should, they look with irreverence upon much of its teaching. So much that is of the world, and of the world only, is associated in their thoughts with the Scriptures, that the true meaning of the Word is lost sight of. One of the watchwords of Heaven is "Self-denial," and when this is not heeded, flesh knows no bounds; and there can be no salvation for the soul built upon the foundation of flesh. The entire structure of the modern Sabbath-school is built upon just such a foundation; and for this reason it is in direct opposition to that which it claims to accomplish.

There is no evidence wanting to prove this. Some there were who, at one time, stood up in opposition to the Sabbath-school, and while so doing were able to hold the flesh in restraint; but as soon as Sabbath-schools were introduced, their power to restrain was lost, and at present the general sentiment produced through the Sabbath-school Union has them firmly within its grasp. Further, the tendency is to encourage forwardness in children, which soon ripens into conceit and disrespect for family and Church discipline; which if Sabbath-schools had the merit claimed for them, would not be possible. Again, the Sabbath-school offers an excellent opportunity for poisoning the

[5] Matt. xii, 33.

mind of the child with spurious doctrine, as much, if not most, of the teaching within its walls is in the hands of those whom Scripture calls novices,—persons who are unlearned in the Word. A system more dangerous to the salvation of the soul could not be invented by the adversary of God.

Our third reason for rejecting the Sabbath-school is, that it offers an opportunity for parents to shift responsibility, and, strange as it may seem, this is claimed as a valid argument in favor of the Sabbath-school, because some children may be reached who, without that institution, would go untaught. The issue here is clear and well defined. That the Infinite Mind which gave man a saving Gospel saw this, and more, when the redemption of man in Christ was made perfect, is beyond dispute; it was designed that provision should be made for all conditions of mankind, without which there could be no perfect plan of salvation. Therefore, the advocates of the opposition are placed in conflict with the mind of God,—an attitude so unreasonable as to demand no consideration.

Whatever man may conclude as to the completeness of the means of salvation, the voice of Jesus says, "It is finished;" the words of the Spirit are that "No man shall add thereto." The cry that the changing condition of men demands a change in the application of the means of salvation is not well founded. The history of God's dealings with His former people disproves this position, and shows it to be at fault. There was no provision made in the Mosaic covenant for a change in the keeping of the law. The people were to keep it throughout their generations forever. The declaration has gone forth, "I am God; I change not."

Again, if every condition of the world requires a change in the manner of keeping the commands of God, then the condition becomes its own administrator, and establishes a principle at war with law in every sense where law is ap-

plied. No physician will administer in his own case. The acceptance of this notion of change would at once and forever destroy the merits of a Savior. The truth is, the Sabbath-school has sapped the life out of every religious organization that has advocated and nourished it; and the result is that the religion of Christ has been reduced to child's play. If the lessons of the Scriptures mean anything, it is that we should profit by them. They were written for our education; and in order to obtain this, we must avoid those actions by which others failed; and one of the greatest of these failures was in changing the order of God's house. God had given the Israelites one tribe from which to supply the priesthood; but they made priests of any tribe. They were given one altar; but in their zeal they multiplied altars in order to please the people. For this they were cursed and scattered throughout the world; and they stand to-day as the most powerful living witness on the earth to the truth of the Scriptures. The accounts of all past dispensations are fraught with confusion and misery because of the God-defying practice of usurping the authority to dictate for Heaven. That many parents do not teach their children the Scriptures as they should—even among those who claim to be the people of God—is a fact sadly to be deplored by all sincere people. As long as family duties are neglected, so long will our children grow up in ignorance of discipline at home and abroad, and preaching will have very little effect upon them. But the evidence that the Sabbath-school will remove this obstacle is greatly lacking.

Our fourth reason for not accepting the Sabbath-school as an institution for good is, because of the impossibility of conducting it without associating with it much that is worldly; and hence that system is deficient in the very thing in which it should excel. To undertake to teach an individual the worth and meaning of the Spirit of Jesus without first drawing the line of limit in carnal indulgence,

is to join the Church and the world together. Much of the literature offered to the child in the Sabbath-school library is fiction or exaggerated stories of unreal incidents. The question then arises, Can the truths of God take shape in this association? Can light and darkness dwell together? Can the advocates of this so-called sacred institution teach the children the Gospel of Christ in the forenoon, and overlook their attendance at baseball in the afternoon, and that, too, on the Sabbath-day? Does not the one subvert the other, and is not the entire arrangement in discord with the spirit of the teachings of Jesus?

It is further to be noted that, by means of the institution called the Sabbath-school, the men who lord it over God's heritage for filthy lucre's sake, are given an effectual opportunity to educate the people to become slaves to selfish greed,—a principle directly in opposition to the teachings of the Scriptures. Those who will carefully observe the working of this invention of men can not help perceiving the truth of our remarks. The Sabbath-school, as now conducted, is a growing power by which Church discipline is ignored and defied. The truth is, the smallest number of religious bodies at present have any recognized discipline by which to test their membership. Like all idol worship, this plan has served well in one thing at least: which is, to gather quantity regardless of quality. By this arrangement the child glides so easily from the Sabbath-school to membership in the Church, that the principle of true repentance is lost, and the cross made of no effect. The young, who are always strong and ambitious, usurp control of affairs, and older heads and minds, who, by reason of experience, should be the better fitted to guide, are supplanted by those who are not, by reason of youth and want of experience, capable of the responsibility resting upon them. This, as any careful student of the Scriptures may discover, is in opposition to the counsel of inspired men. The Jewish Church, by adopting the same careless method,

arrived at a point where the prophet of God informed them that, "Children shall be your oppressors, and women shall rule over you."[6] The sin of presumption brought this condition upon the house of Israel, and the like sin will bring a like condition upon the Gentiles.

Our fifth reason why the people of God should reject the Sabbath-school, is that it has become a successful instrument for destroying *The Faith*. There is, and has ever been, a compromising spirit controlling the institution from its infancy. This feature at once betrays the source from which it sprung. The principle being human, it must necessarily follow the line of its base; and here is the point at which man has always shown himself the weakest, because of the strength of his adversary. The spirit of Antichrist does not design to *destroy* the *principle* of faith, but to rob it of its saving power by mixing untruth with the doctrine upon which faith may rest. The warning from Heaven to the faithful in Christ is, "Contend earnestly for the faith by taking heed unto the doctrine of God."[7] This has been the supreme test of God's people in every conflict that they have been called upon to face. The victory in Eden was gained by compromise. The readiness of the house of Israel to enter into a compromise with the world around them resulted in the destruction of their temple, the tearing down of their altar, the robbing them of a king, and landing them captives in Babylon. So replete is the Sabbath-school with this spirit of compromise, that doctrinal lines can not be maintained, and the faith that was once delivered to the saints has nothing left to stand on. Take from the Sabbath-school a compromising union with kindred institutions, and death will follow; for in those kindred societies sectarian lines would be re-established, adverse to the spirit that fosters the Sabbath-school. It is not held that the worldly religious bodies should not advocate Sabbath-schools. By no means. The contention is,

[6] Isa. iii, 12. [7] Jude 2.

the *people of God* can not indorse them because of their dangerous disposition to overthrow the doctrines of Christ. It is rather claimed that the man-made religions would not be consistent if they did not accept of them; being of human invention, they have a perfect right to demand recognition at the hands of their originators. This is law, and law must be respected, if things are to find their level.

There can be no plan adopted that will better subserve the spirit of Antichrist in gathering the religious bodies of the world into organic union, under the power of the beast spoken of in the thirteenth chapter of Revelation, than the modern Sabbath-school. While it destroys the true faith, it builds up a false one in opposition; meantime laying claim to reverence for the Scriptures; and by thus throwing a mask over the real design, it is able to capture thousands in its snare. That the religious world—outside of the people of God—will be gathered into one body, and under one head, to serve the "Mother of Harlots," the spirit that opposes Christ and His people, is as plainly foretold as the fall of the house of Israel was foretold by the prophets. Blind indeed must be the eyes of the watcher, if, after having seen the past so plainly foretold and as plainly fulfilled, he should fail to see the future in its true light. Few were they of God's ancient people that saw the end of their nation as spoken through the words of the prophets, and yet all was told that could be, in order to warn them. As the end came on apace, the more tender and earnest were the words of the watcher, until, blinded by unbelief, that people became obdurate, hardhearted, stiff-necked, rebellious, and were insensible to every effort and dumb to every entreaty.

The end of this dispensation—or Gentile reign—is as forcibly described in the words of Christ and the apostles as was that of the Jews by their prophets. Great was the responsibility resting upon the people of the old times, but greater still is that which rests upon us, to whom the end

of the world approaches. It was not alone the zeal which led that nation to turn a deaf ear to the voice of the prophets, but the wrong for which they were zealous. The Sabbath-school on the surface seems innocent, and has the appearance of containing good; but for this seeming so many would not be snared. A bait composed of truth and error is the most dangerous temptation that the adversary offers to the world.

In summing up the conclusion, gathering all the evidence within reach, bringing to the front all that has been accomplished, and weighing the result in the light of the Scriptures, with an unbiased mind, we are unavoidably forced to decide that the longer the Sabbath-school is continued, the more blind will its advocates become to the true teaching of the Scriptures. That the friends of that institution will not accept our decision, no one is more surely convinced than the writer; they may even charge our present paper with heresy and ignorance, built upon false conclusions; still the fact remains that it must stand or fall upon its own evidence; and the evidence without doubt will sustain the conclusions. There is one sure way of choice left for the people of God, and for all others who would join with them,—it is better to hearken unto God than unto man.

COLLEGES OR HIGH SCHOOLS AND THEIR RELATION TO THE CHRISTIAN RELIGION.

"Add to your faith knowledge."—ST. PETER.

THAT man should crave knowledge is the natural result of heredity. The desire to know, or become wise, was the incentive that prompted the breach in the Eden of God. So deep-rooted is the desire for knowledge that it has followed the generations with increasing eagerness until the words of the prophet seem to be all but fulfilled: "Knowledge shall cover the earth as the waters cover the great deep." As our environment expands, our knowledge increases; as our knowledge increases, our wants multiply; and thus, like an automatic machine driven by an ever-increasing force, man pursues with untiring zeal the path that leads to the unknown.

The fact that all knowledge lies within our environment, the bounds of which have never been measured, most clearly explains why man was given a mind of unlimited expansion. The possession of this faculty by man proves conclusively that the endowment must look higher than earth for its origin. How reasonable, then, is the statement that man received that attribute from God! In viewing the field of nature and the law by which it is governed, the boundless wisdom of the Creator manifests itself in such blissful harmony and perfect simplicity that we can not but wonder and adore Him who owns the earth and the fullness thereof.

The presence of a law given to man is evidence that man possessed a power capable of receiving that law; and since the power of that law lay within man's surroundings,

whatever development man should attain to, was dependent upon the use he might make of his environment. That his opportunity for development was perfect is evidenced by the presence of God and the tree of life on one hand, and the tree of the knowledge of good and evil on the other hand, presenting a combination of opposite forces, which is necessary for the perfect development of any form of growth; a principle too lightly considered.

Man was not without opportunity for acquiring knowledge, even in the morning of life. The presence of opposite forces lent emphasis to his responsibility,—a factor which, while it retards growth, gives it a perfectness in maturity. A forced plant is always tender, and the product of the hothouse is not well flavored. The force of this teaching is, that the Divine Mind saw fit to give man the opportunity of establishing individualism upon the basis of character, which should form the solution of every man's life through all time to come. Through the acquisition of knowledge we are taught to think, which is the true value of all education. When we once acquire the power to think aright, and then demonstrate the thought by the act, we have won the victory over self; and not until we have accomplished this will we possess any power to help others, however much knowledge we may be in possession of. Growth is that mysterious development which can follow but one line,—the line which leads from the less to the greater. Education is the process of feeding the mind in order to produce growth, and so contracted are the lines along this path that the mind can not grow unless it be fed; and by further observation the nature of the material that produced the growth may be detected. He who seeks to disguise his labor here, will certainly reap disappointment for his pains.

Man possesses less knowledge upon which to build, in the beginning, than any other creature in the animal kingdom, since all he can know he must learn. Other forms of life start with an inherited degree of knowledge suffi-

cient to perfect that life by the process of intuition or instinct; nor is there the least diversion from this law by which their existence is governed. The nest of the dove as well as that of the sparrow; the habitation of the beaver; the life of the lily,—through all the many years of their increasing generations,—prove conclusively the fullness of their inheritance of knowledge, and the lack of power to improve upon it. Man has been successful in teaching many of the lower orders of creation things not known to them by inheritance. He has, however, not as yet been able to change their manner of life, or rob them of that law which the Creator gave them. That the lower orders of life received a completeness of knowledge to perfect their existence and maintain their species, needs no proof; and thus we can safely conclude that an increase of power in that direction would not have been for their betterment, since the design had been fully accomplished.

This, then, is the purpose of education,—to teach us how to live an ideal life, a life that fills the design of the Creator. Whatever knowledge we may acquire that lacks this test is but dead weight and dangerous to life's progress. To guide the mind into the path that leads to the fountain of useful knowledge is the true meaning of education; and the result when reached can be expressed in one word; and that word is "power." To be vested with power in the absence of wisdom to apply it, increases danger in any field where life exists. Man being "wonderfully and fearfully made," suggests at once the thought that the work to be performed by him should be in proportion to the manner of his making, and the problem of life has demonstrated this conclusion in all ages. Though without wings, he can outsoar the eagle; in one sense club-footed, yet he can win the race from the deer; though weak in strength, he can conquer the lion; few are his years, but the oak is his servant; in the absence of claws for which to dig, he burrows through the mountain; while the sea is his enemy, it has

been made to serve him; he trembles in the presence of the lightning, yet has he harnessed it to his chariot,—and thus onward is his course, conquering and subduing, yet always reminded that defeat awaits him, and sooner or later he, too, shall lie down in silence while the work of his hands outlives him.

But the end is not yet. The race with the material is run, but the invisible, immaterial, eternal entity, can not be forever wrapped with a mantle of clay. And so it is, "If a man die, he shall live again;" and the power of this victory lies in the knowledge that has been vouchsafed to man; for it is written, "To know God and Jesus Christ whom He has sent, is eternal life." Life is the basis upon which creation rests, and the knowledge to live it and perpetuate it accompanied the gift. Every organism owes its existence to some antecedent cause, and every individual is a debtor to that cause in order to perpetuate the species; nor is life complete until those demands are satisfied. A knowledge of the law that governs the cause is the guide through every kingdom where life is to be found. If that life is timely and natural, a knowledge of natural law is indispensable; otherwise the child by taking poison would become its own destroyer; and until the child receives sufficient education to teach it that knowledge, it is incapable of prolonging its own existence; and since self-preservation is the first instinct of nature, education must begin in the morning of life. Education then becomes a necessity, and, unless there be a law found that prescribes a limit, there can be no stopping place; and the relation between the Christian religion and high schools is but natural, and can not be productive of evil.

But nature says, by her law, that no organism needs knowledge of an environment in which it can not live; and for this reason has restricted the limit of knowledge within that environment. The tree has no knowledge of the life of the bird. It does not need it; it could not use it if it

had it. The bird has no knowledge of the life of the fish; the fish has no knowledge of the life of the mole; and so on through the entire field, knowledge is confined within the bounds of the environment. Nature has been kind to all her children in that she has not burdened them with what they could not use. The man of Tarsus had not lived in vain; he was a close student of nature, and only reveals one of her consistent lessons when he declares that "The natural man receiveth not the things of the Spirit." He could not use them if he had them; hence it would be foolishness to give them to him. While this same man had gathered largely for the natural man in days that were passed, he lived to learn that he had much in his possession which he could not use when he endeavored to apply it to another field. His words are, "I count it but dross, that I might win Christ."[1] The reason is, he could not use it; it would not apply to the new field in which he was called to labor.

Nature has the first claim on everything that comes into the world; and if she is allowed to exercise that claim according to her law, until the product is matured, her promise is that it will be good. Nature is too modest to claim perfection; she does her work well within her field, and the Creator has accepted it as good. It is only when man seeks to break her law that she cries out for vengeance, and answers that cry with the sentence of death. When man and mankind are satisfied with natural life, and have no desire higher than nature offers, being content with that which is imperfect, then let them use all that time and this world offers in order that imperfection may be as perfectly imperfect as possible. This is law, and who can say it shall not have its course? Every kingdom has its law, and to raise an objection at this point would be to interfere with law, and the result would be discord. We should always use caution in staking off our field, lest we

[1] Phil. iii, 8.

inclose more than we can tend, and make the work greater than necessary.

Again, since it is natural for nature to be modest, it is equally graceful for grace to be reserved; and for this reason, grace will not receive anything from nature until nature has done her part. Nature must produce the material, and mature it up to a certain point, before grace will undertake to offer further development. And in this, grace has reserved the right to dictate where the lines shall be drawn; and the language of Christ gives no uncertain sound: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; for even so it seemed good in Thy sight."[2]

In order correctly to understand the meaning of the words, *babes,* and *wise and prudent,* we refer to the language of Paul in 1 Corinthians i, 26: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." Here is the line that grace draws in calling her servants; not many wise men after the world in the past and the present, have proven their claim to be called well founded. It was not the worldly wise men that heard our Lord's teaching; it was not the wise men that hearkened unto the apostles, but the common people. High schools and colleges, and their advocates, occupy unprofitable ground. The people of God can not use them, because the material gathered from them belongs exclusively to another kingdom, and at the best can but produce imperfect fruit; and the further result is, when an imperfect workman has labored with the material, he not unfrequently mars it so that it can not be made perfect; and for this reason grace refuses to accept it.

Grace can use wise men of the world upon one condi-

[2] Matt. xi, 25.

tion, and that condition is, she *wants* the *man*, but *not his material*. If the man will part with his imperfect power, and accept the perfect, there can be a reconciliation. But few men and women will do this, and in case they make the effort to hold on to the natural, and attempt to gain the spiritual, the result is that their labor will end in nothing. The pages of history are replete with the lives of wise men who have been shipwrecked while trying to serve two masters.

From the schools of the prophets down to the school of Clement of Alexandria in Egypt, and from thence to the present time, classical scholars have stood in opposition to the simplicity of the Gospel of Christ. Every innovation and departure from the faith, as taught by Jesus and the apostles, has been first introduced by men of much worldly wisdom. Were it not for this class of men, the religious world would not be broken into factions as we see it to-day. Destroy the source from which the wisdom of words came, and the cross will have more effect. Not that the people of God are opposed to education; by no means. The stand is taken only against the abuse of the principle; there is no benefit in gathering power where it can not be used, or in gathering knowledge that will darken the way. The conclusion must follow, from the evidence that can be presented, that colleges and high schools stand in a dangerous relation to the Christian religion.

They are dangerous, because of the tendency to make men high-minded and proud, both in word and action, which is in opposition to the Spirit of Christ. They are dangerous, because of advocating a moneyed ministry, which can not serve God, and will not serve the people save for gain; and the evidence which they give is, the more gain the more godliness,—a principle antagonistic to the Christian religion. They are dangerous, because few of the world's wise men have ever accepted the Gospel in its

simplicity; this fact is borne out by the action of God in choosing His servants in all dispensations.

While it is true that the Apostle Paul was a man of learning, it is equally true that he has told us he could not use his worldly wisdom in the cause of Christ. His words are: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."[3] Here is the solution of the danger of gathering much of this world's wisdom,—men are apt to build their faith upon it instead of the plain Word of God. Not until the wisdom of this world was allowed to dictate what the Scriptures meant did faith begin to decline.

Nothing has been so fatal to doctrinal preaching as the educated ministry produced by the theological schools. And the truth is, the faith of the present religious world relies more upon the wisdom of men than upon the Word of God. If the wisdom of words would make the cross of Christ of none effect in the time when Paul preached it, is it not equally as dangerous now? After carefully scrutinizing the general drift of the religious world from the time that the Gospel was preached by unlearned men, and comparing the condition of the Church then with the evidence at hand of its present state, are we not justified in asking ourselves the question, If Jesus would again personally choose men to advocate His Word, would He not do as He once did? If the Gospel was safe in the hands of the common people and unlearned men when the world was as much given to idolatrous worship as now, is there any reason why it would not be fully as safe in the same control at this time? There can be but one answer to these questions, and that

[3] 1 Cor. ii, 1.

is,—the wisdom of this world is not capable of comprehending the simplicity of the principles upon which the doctrine of salvation is founded. Nothing was more in favor of the cause of Christ than the power which those unlettered men were able to wield in the presence of the wise men with whom they contended. Shall not the same Spirit empower the man that will seek its aid now? Does not the promise which the Lord gave to the disciples still hold good, wherein He said, "The Comforter whom I will send may abide with you forever?" When we reach the condition where we are not willing to trust the Spirit, can we reasonably expect the Spirit to trust us?

The contention here is not against education as a principle, but against the abuse of the power that education gives. So long as we endeavor to use our God-given talents in their proper field and for their proper object, and not abusing them, we are upon lawful grounds. But attempting to learn the doctrine of Christ at the school of Gamaliel, is to produce a scholar that will repeat the deeds of Paul of Tarsus, and persecute Jesus of Nazareth. In no field of science are men so inconsistent as in learning the principles of the religion of Christ. When we would learn astronomy, we study the heavens. When we would learn botany we go to the plant. When we would learn geology, we go to the earth. When we would learn theology, we go to a theological school; but theology is as far from Christianity as the Pharisees were from heaven. The fact is sustained by our present surroundings, that the more theology the world gets, the less Christianity is manifested in the world. The school of Christ is the only one where man can learn the Spirit of Christ; and whatever else we may learn or obtain possession of, if we have not the Spirit of Christ, we are none of His.

What, then, is the school of Christ? Until that term is defined, we are only half informed. In the school of Gamaliel, Gamaliel was the teacher; in the school of Christ,

Christ is the teacher; and in the school of theology, theology is the teacher. This is law and order; and the result is that every teacher who succeeds, leaves his imprint upon his pupil. The teacher whom Christ vouchsafed to the disciples was the Holy Spirit, and He gave them the assurance that He would abide with them forever if they would heed His teaching. Can we not reasonably conclude that the same promise is to all who will accept His teaching? The prayer of Jesus was not only for His present disciples, but for all that would believe on Him through their word; and all the blessings that He had promised them would also be enjoyed by all who would follow them. The promise is, "He will guide you, He will teach you, He will bring all things to your remembrance whatsoever I have said unto you." If the Holy Spirit be our helper, shall we lack anything? If the Holy Spirit interprets the Scriptures for us, can we be led astray? Or, does the man need a collegiate education before the Holy Spirit will guide him?

Lastly, do not the past dealings of God with His people negative the preceding questions? Nothing can prove more forcibly the absence of the Spirit of Christ in a religious movement than a high estimate of and confidence in the theological schools supported by such movement. It demonstrates that they are not willing to trust the Spirit, but seek a power foreign and in opposition to the Spirit of the Master. Can we wonder why darkness is covering the earth, and gross darkness the people? The wisdom of this world may give a man power to *preach,* but nothing short of the Spirit of Christ will permit him to *practice* the doctrine of the Gospel.

It has been said the wisdom of this world is foolishness with God, and that God has chosen the foolish things of the world to confound the wise, and weak things to confound the things that are mighty, and base things and things that are despised hath God chosen—yea, and things

which are not, to bring to naught things that are—that no flesh should glory in His presence. Let the Holy Spirit take charge of the colleges of the present day, and very soon will they become monuments of folly. Mankind will get no honor from this world in learning to master the foolish things; men do not wish to spend their money and time in learning to master the weak and base things of the world. It is the knowledge that puffeth up that men and minds want; and their actions prove that they possess what they have striven to obtain.

It must be obvious to the careful student of the doctrine of Christ that the whole system of the modern religious world is based upon unbelief and false faith. The world is a friend to such things, because such things are of the world; but he that is a friend to the world is an enemy to God. History, both sacred and profane, proves that the people of God have ever stood in opposition to that which destroys the simplicity of the Christian religion, and occupy the same ground to-day; and as long as this standard is maintained, so long will the Spirit have a field in which to work. That their influence will grow less in the world is admitted, and that by and by the wisdom of this world will set at naught the entire plan of salvation to the extent that the *salt* will have lost its saving power, is but to accept the prophecy that Christ uttered when among men.

SECRET SOCIETIES.

THE saying that "Everything seeks its level" expresses a broad truth in a few words. The application can be made so general that we are apt to pass it by without due consideration, and in this way lose the force of the saying. That man can better overcome the obstacles that confront him in life by combined effort, is no more true than that all other forms of life can do the same with like effort. Prompted by the law of instinct or self-defense, this characteristic is possessed by the lower orders of life almost in common with man; but seldom is a combination found other than along lines of equality of species or kind. Nothing can unite individuals of any class so firmly as union of design or mutual welfare. The meeting in a common interest brings an equality of purpose, thus multiplying force to meet the demand.

However far these conclusions may be from explaining the true cause for the ever-increasing number of societies which surround us, they at least serve as a basis for our present purpose. As the nations grow older and population becomes more dense, the conditions of existence become more complex, and the life-struggle gathers intensity. The more crowded the field, the heavier the demand for support, and in the end the struggle has resolved itself into the survival of the fittest, which means the weak must support the strong, thus reversing the true conditions of the social order.

That many societies are diametrically opposed to each other along certain lines, in the strife for supremacy, needs no qualification at this time. In consequence of this, there is a combination of power contending against a combina-

tion of power; and in the weighing of chances under the present conditions with chances in the absence of these conditions, there seems to be very little, if anything, gained on either side. Hence, in order to solve the problem of existence upon the basis of equality to all, we are forced to look beyond what men have offered for a solution.

May it not be that, still deeper down and all but unseen, lies a cause which may explain the modern condition of society, as well as offer a remedy for the same? The position that the All-wise Creator, through His infinite wisdom, arranged by natural law that the needs of man could be supplied under any conditions when man has done his part to meet those conditions, is thought to be tenable ground upon which to build for a solution of the problem that confronts us. It is further claimed that there are no conditions, circumstances, positions, or relations in which man may be found in this life for which God in His revelation has not made goodly provision, when man will faithfully do his part. Should this be successfully denied, then perfection in revelation is wanting, as also in its Author, and man stands upon the sands of uncertainty.

However presumptuous and false this claim may seem to be, it is the inevitable result of law. A certain wise man has said that, "Every proposition for discussion should be founded upon at least two incontrovertible facts." This requirement we have complied with by way of introducing this subject. The statement referred to is a wise one, and all disputants should heed it. No wise man will waste his time and labor in contending for fictions or shadows. Life is a fact, and the conditions necessary for the support of life are facts; but man by transgression of law may place himself in depressing situations, from which there is no positive relief except by right living. Others may provide for him, and even for his family; still the man himself is simply a parasite, and belongs to the lowest form that is called life.

That many of the modern ways of this world are in opposition to the way of Heaven is too lightly considered. When once the sin of presumption so takes possession of man as to tempt him to set his way above that of his Maker, he becomes co-partner with Satan in opposing God. The eternal God gave to the world but two institutions, the family and the Church, and has decreed that within these are afforded every means by which man's support, peace, and happiness may be attained. In the family, man finds a home, a refuge, a comfort. When he is true to his calling and true to his Maker, who provided the associations of home for him, he needs no further auxiliary to attain his ends.

It is not affirmed that this provision was intended to supply the unnecessary desires of the man, but his legitimate needs. When our wants are circumscribed within these limits, then life is full and we will be happy, and home becomes a foretaste of heaven. This was the design of God when bestowing upon man the institution of the family. So sacred is this principle that God has likened it unto His own relation to man: "I will be a Father unto you, and you shall be My sons and My daughters, saith the Lord."[1] Mankind generally indulges to excess in living, and thus many superfluous wants are to be satisfied. To gratify his sensual appetites he resorts to intemperate means. Thus we find the general trend of human life is not the real life that the Creator has made provisions for. In many instances man has become a slave to such unnatural wants.

No part of the natural world has proven so false to the law given by its Maker as man. Through the many centuries of existence nature has ever proven to be in accord with the edict of her Designer. So long as man remains normal, he moves in harmony with nature. When this point is passed there is no limit to his aberration, and

[1] 2 Cor. vi, 18.

an ever-increasing unrest drives him still farther toward the preternatural. And when the whole field of human life is carefully searched, it will be found that every society, secret or open, social or religious, save the family and the Church, is built upon the unnatural, unsatisfied craving of man. The history of the world proves beyond contradiction, that *man, as* man, has never undertaken to build an addition to what God has made, that he did not fail in the end and lose all his labor.

The home, when it embodies the attributes which give the word its meaning, will in the most complete sense respond to man's needs. It will give steady employment; it will teach him the necessity for economy; it will, by the true tie that should bind him to home and loved ones, impress him with his responsibility as a protector, wherein he is akin to his Maker. It offers him a place of rest and the associations that make it sweet. It demands of him purity of manhood in every path where duty may call him. It explains to him the worth of confidence, and rewards him doubly for his integrity. It reveals to him the tenderness of love, and will make him perfect in loving. It fits him for the highest demands of life, and prepares him for times of adversity. This is the power that family and home give every man who honors and preserves the divine institution of heaven. Because of disrespect for family and home; because of infidelity to promises which should have been held sacred; because of duties unperformed and obligations neglected; because of unnatural desires in many cases, if not in a greater or less degree, in all,—on account of such deficiencies man demands associations other than those which God has given. Not that all which secret societies stand for is bad; by no means. Neither can it be said that all they stand for is good. When a correct estimate is made, and both sides are given their due weight, the preponderance of evidence, it is feared, will be found upon the side of the bad.

But there is another light in which these institutions of man must be tested. The family and home have their field and obligations; when the demands of these are properly satisfied, the home is fitted for a broader and higher sphere of development. The natural having been made effective, man is prepared for the spiritual. Life is progression, growth, an onward movement until the goal is reached; each step prepares man for the next higher; and this opportunity is given him through the institution which Jesus Christ named the *Church*. In these two institutions, the family and the Church, are found the fullness of man's heritage on earth, as decreed by his Creator.

Shall man want more? "Who hath known the mind of the Lord? Or who hath been his counselor?" Shall the thing formed say unto Him who formed it, "Why hast Thou made me thus?" The family is but the stepping-stone to the Church; the one equips man for the duties of the other. The Church opens the wide vestibule that admits the purity and sweetness of the home. It is the further extension of the building whose foundation was laid in the sacredness of the home. The Infinite Mind of the Creator so wisely laid the foundation of the home that, like leaven, it is bound to expand. The influence of a well-ordered home can no more be confined within its own bounds than a river within its banks when a dam is constructed across its course. Let the mission of the home have its course, and, upon the most common principle of law, it will form an institution, as the streamlets form a river, whose course will be along parallel lines with the mission of the Church, providing the Church is what God designed it to be. And this proves that the order of Heaven is reasonable and good.

In the combination of these two institutions is offered to man the broadest avenue that life can give; and when man has properly filled all the demands that meet him here, his life will be full, and God has nothing further to

require of him. And so the apostle was right when he said, "Ye are complete in Him." Grant the home and the Church universal sanction in their power to purify and sweeten every path in life, and there will be no place or work for any society or order that man may invent. But give the lodges, Women's Clubs, Knights, Elks, Rebeccas, and an almost endless and still increasing number of others the preference, and no observing mind need ask what the result will be. The result is before us, and that to the nation's shame. An innumerable company of witnesses encompass us on every hand. Nor need we ask why these things are so.

This nation, the most favored by God of any nation upon the earth, is trembling under the cloud of crime that darkens every page of her daily history. The blighting, blistering, blackening, deadening institutions of men and women are tares of the enemy's sowing; and every passing moment adds fertility to the soil, until the pollen from this luxurious growth, borne upon the wings of the wind, is fashioned into the seeds of immorality that is destroying the power of the *home* and the *Church*. No nation can have any power for good so long as the institutions of God are trampled under foot. The cry may be, "Peace, *peace,*" but there can be *no peace* resulting from unrighteousness and corruption.

It is not claimed that the objection to many of these societies is based upon the meaning of the word *secret,* as applied to them, but upon their principles, as being in opposition to God's way and will. It has ever been the mind and work of the rebellious spirit and the flesh to counterfeit the product of heaven; and here is a most fertile field for the opportunity. These societies, as they surround us, carry within themselves the falsehood of accomplishing good, when at the same time they stand in opposition to good; because they are founded upon a principle that is in opposition to Him who *alone is good.* Many of them as-

sume the responsibility of feeding the body at the expense of the greater responsibility of starving the soul. They claim charity as a virtue, after having subverted and ignored the true basis upon which charity has saving power. Many of them pretend to build upon Faith and Hope, when, strictly speaking, they deny the premises upon which faith rests; and for hope they have nothing but this world (and not even much of the good that is in it) to offer, and that is misery, from the standpoint of Paul. "For if in this world we only have hope, . . . we are of all men most miserable." Laying aside prejudice and animosity, or anything that may have a tendency to bias the mind, calmly and fairly speaking, as we would want in eternity to answer, are we not to conclude that the entire structure of all organizations of men, standing in opposition to the way of Heaven, can reach no higher than this present existence, and as such prove themselves insufficient to give man any real and lasting benefit? Still further, by such a procedure the result must necessarily be disappointment in the end, brought about by means more or less deceptive and sinful.

Thus far our conclusions have been drawn from natural results, based upon the inevitable consequence of law as applied to the natural field. But this is not all; we are not left in the least doubt as to which side of the question the Spirit bears testimony. The greatest emphasis is placed upon the fact running throughout the Scriptures, "I am God, and beside Me there is *no* other. As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." While the Mosaic covenant was not intended to give man more than the pattern of the heavenly, it did give him a perfect standard of moral law. There was no condition of society for which provisions were not made. There were the widow and the orphan, the stranger and the fatherless, the servant and his master, the king and his subjects, the

neighbor and his enemy; in short, so complete was that divinely appointed institution that, when obeyed, all were made to share in its goodness and blessings, even to the beasts of the field and the very earth itself.

Nor is evidence wanting as to the result of that provision. So long as that people kept sacred the covenant which God had given them, all that was promised was received and enjoyed, to the extent that their enemies had no power over them; and this is the fullness of any covenant. This being only the *shadow* of that which was to come, leads us to expect a greater fullness in the substance, —the Gospel of Christ.

If that which was imperfect by reason of death, could give such a fullness of blessings, shall not the Spirit, by reason of life, give more? The Apostle Paul, in speaking of these two institutions, says, "The former had no glory, by reason of the excellency of the glory of the latter."[2] "For if the ministration of death was glorious, how much more shall the ministration of life exceed in glory."[3] Here is the testimony of one who lived under both covenants, and of a man who lived to the limit of what was offered him. If evidence is worth anything, it must be for confirmation, and by this means we are taught that the provisions of God for man's good and development need no auxiliaries by which to perfect His purposes. The Church which was ordained "by the spirit of life in Christ Jesus" embraces all the opportunities that this life can give for the enjoyment and happiness of man, and assures him the promise of the blessedness of the one which is to come. And nothing but a lack of confidence and faith in God and His Word can prompt man to reject it.

One of the most contradictory evidences that the modern religious world gives of its faith in the New Testament Scriptures is the uniting with, and partaking of, the institutions of men. Whilst there can be no lawful ex-

[2] 2 Cor. iii, 10. [3] 2 Cor. iii, 9.

cuse for retaining such organizations *in* the world, some degree of indulgence by way of forbearance can be granted to those who will not accept anything better; but for those who, by pretense or sincerity, claim to accept Christ and His Word, and then join with that which stands in opposition to God,—to such there can be no favors granted. The tree being good, the fruit must be likewise; but men do not gather grapes of thorns, nor figs of thistles. That all systems of human device are built upon unbelief is very evident to the rational observer. Then, if one who professes to be a believer in the doctrine of Jesus Christ joins with unbelievers and with the world at large, he is opposing the truth by throwing a mask over his religion. Was it not this principle that the Apostle Paul condemned when he said: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what part hath he that believeth with an infidel? Come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you."[4]

In many of the societies of men, whether they be religious or otherwise, there are a number whose lives are impure; and among them are not a few who deny the divinity of the Scriptures, and are not only unbelievers but ungodly men, *knowing no* God. The nature of the oath taken, when they are initiated into the order, in some cases binds the members to protect one another even when guilt is known to be established. Many of their customs, rites, and ceremonies partake of the nature of idolatry; and men there are who, while professing to follow the teaching of the Gospel, join these societies, and by so doing make themselves partakers of that which is opposed to Christ. Can a combination of untruths prove other than false in the end?

Again, there remains another serious effect upon the

[4] 2 Cor. vi, 14.

mind and lives of men who are in league with this modern giant. So deadening is its influence upon the mind that when once its victim, the member is always its prey. Few, very few, have been the men who have been able to cast off its fetters. To them the Church has no merit; it offers no higher opportunities in life; it has no fascination for them; another has charmed them, and they mock God and His Church by presuming to have a better fold. What effect can the square and compass have for the uplifting of men when applied in laying the foundation of a building in opposition to God and truth? God Himself works to the line, but that line is judgment; and uses the plummet, in order to establish righteousness in judgment. "Behold, I lay judgment to the line, and righteousness to the plummet." Little worth is a compass to the world in locating a circle in darkness and unbelief. The titles which those who control many of these organizations are given in the order of their advancement show an irreverence for God and holy things. The act of associating the names of *Master, Grand* Master, *Worshipful* Master, etc., is, to say the least, but adding insult to injury, and blasphemy to the truth.

Need anything more be said in order to satisfy the people of God that they can have no part in such things? Hear the words of Jesus in regard to these things: "Ye can not serve God and mammon." Can a pure stream flow from an impure fountain? It is not expected, in this day of unbelief and apostasy from God, to turn the course of this wild current; yet it is greatly desired to give a timely warning to all lovers of truth for truth's sake, that we be not chargeable to any one in the great day of reckoning, when the secrets of men's hearts shall be revealed. And it is fondly hoped that our children and kind friends, who are many, may be able to gather something as a warning, that will help them to escape the devourer. And so deceptive is it that the words of the psalmist are perfect in

describing it: "In vain does the fowler set his snare in the sight of any bird."[5] The object has been to treat this subject fairly, in the fear of God, as it is to Him we shall answer, and not to the craftiness of men. Were we to treat it in all its forms, this paper would demand more than its share of space.

Nothing can be more true than that one error follows another; one society gives rise to another society; but by and by the lines of demarcation will be obliterated, and under one final insignia will the spirit of Antichrist be gathered. Upon thousands of the old and young in our every midst has this monster, as a mighty leech, fastened its consuming power, until family and homes are neglected; indifference toward God and His Word is promoted; little respect attends His service or people; and, as a blighting curse, it saps the lives of hundreds of thousands of men that would have been devoted to the Church but for its influence. This, itself, is enough to prostrate the cause of righteousness such orders falsely lay claim to. Yet, added to this, many of its advocates claim the right to be called Christian. Verily we have arrived to the time "when evil men and seducers shall wax worse and worse; deceiving and being deceived," who, after professing a form of godliness, turn and deny the power thereof. Well did the apostle say, "Many walk of whom I have told you often, and now tell you, even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, whose glory is their shame, who mind earthly things."[6] To the people of God; to the fathers and mothers of this country; to the youths of our land; to young men and maidens; to friends everywhere and in all places, let it be said in the name of the Son of God, "What I say unto you, I say unto all: Watch!"

[5] Prov. i, 17. [6] Phil. iii, 18, 19.

NONCONFORMITY.

THERE is no law to which the natural world and natural things adhere more closely than to the law of nonconformity. The Divine Creator, through His infinite wisdom, saw that by this means alone could individuality of type be perpetuated. Destroy the law of nonconformity, and the entire system of creation becomes chaos. The truth of this principle correctly stated would be, Nonconformity establishes law; in the absence of the principle of nonconformity this would be a world of chance, with no defined purpose; and hence without result. It is only by, and through, the unchangeable law of nonconformity that man is enabled to arrive at any definite conclusions.

Of such grave importance is the principle of nonconformity that, should it be suspended, there is not a business profession in the civil pursuits of life that would outlive it; there is not an army in battle array but that would be defeated by its own confusion. So universal is the principle of nonconformity, or the law of individuality of type, that it is indelibly stamped upon the smallest portion of matter by which we are surrounded, and each succeeding development is fashioned by the force of it. This silent, incomprehensible power has arrested the attention of man in all ages; and his curious mind has led him into many experiments, which have increased his knowledge, but have not changed the law; and onward still it goes, molding, guiding, directing every particle of matter in the universe.

We pause, and ask ourselves the question, Can nature contain a force or law so far-reaching in effect, and have no counterpart in grace? In other words, since there is but one law, may not an analogy to the natural be found

in the spiritual? If the material is the school in which we learn the immaterial, we are there taught that harmony and consistency give assurance of counterparts in the natural and the spiritual. Nor can it be logically claimed that the assurance is unreasonable; on the contrary it would be unreasonable to assert that such is not the case, where two kingdoms are governed by the same law. This principle is clearly taught in all the important lessons of the Scriptures. Deny this, and there is no meaning in parable-teaching. The basis of every spiritual truth is found in the realm of the natural. So closely are the two kingdoms related that, where there is a mystery in one, there is a corresponding mystery in the other.

Take, for example, the circumstance of growth; who can look upon the smallest plant forcing its way through earth and air, in defiance of the power called gravity, whose irresistible force draws everything to a common center, and not feel the mystery of that silent power called growth? All growth is mysterious, whether inert or organic. The wider the environment, the more complex the organism; the higher in the organic scale the individual rises, the more mysterious the growth, until man is reached, the highest in the order of natural development. That there is an environment other than the natural exerting its force upon man, needs no proof to the mind that is interested in our subject; and those who are not so interested we entertain no hope of reaching. As the plant expands or grows in opposition to the power in its surroundings, so man, in response to his spiritual environment, grows in grace and the knowledge of the truth, in opposition to his lower surroundings, and in spite of the destructive powers of sin. In either case there is a parallel mystery, because of a parallel growth. In both instances the words of Jesus are appropriate, "It cometh not by observation." But however mysterious and slow the growth may be, there needs be no fear as to what class the matured

product will belong; the unchangeable law of nonconformity, or individuality of type, assures us of this. So well understood is this law in natural things, that no one entertains a doubt in respect to it. To seek for the analogy of law in conformity to type in the spiritual kingdom, is the problem we have set ourselves to solve.

That the people of God through all ages have been a separate class from the people of the world is affirmed by the Scriptures many times over. The nature of the law by which they were governed was sufficient to produce a people separated from the nations of the earth by the most rigid lines. The manner of their calling; the relation that they were commanded to maintain toward other peoples; the law of their worship as well as the *object of* their worship,—all combined to produce a type fashioned after the mind of God, and not after the manner of the world. Nor could the result have been otherwise. Lying at the foundation of all worship is the one immovable fact, that the worshiper will, in proportion to his fidelity, partake of the nature or attributes of the thing worshiped. This is the unerring test of all worship that man has ever engaged in. We need only consider the principle attentively to be assured of its correctness. If man can once be deprived of the belief that the object of his devotion is superior to himself, all religious service will end. Destroy the faith and hope that the heathen has in his god, and sacrifices to the god will cease; for man can not be induced to worship a god whom he feels to be his inferior. It is not necessary that man be in possession of the real character of his god to produce service from him; so long as his convictions are real, his service is secure, whether the god be true or false. In this one feature all religions are alike.

No one can doubt the conviction of those who worship idols or false gods; the only room for criticism is in the question, Does the thing worshiped possess the attributes that will make the worshiper better by his service? This is

the crucial test of any religion; and until man has fully settled the question he can not determine the worth of his religion. A religion that lacks this test has no right to claim merit. And here is the superiority of the Christian religion; it answers every demand that man can make upon it that is for his development in righteousness, because of the sufficiency of its Author, who in Himself contains all power both in heaven and upon earth, and in whom "dwells the fullness of the Godhead bodily." "Ye are complete in Him," answers all demands that man can make for content in this life, or for perfection in that which is to come.

The effect of the Christian religion is to make the worshiper conform to the thing worshiped; to make mankind like Christ; to help man to conform to the type. This thread is woven throughout the whole plan of salvation; and when the thread is lost, the garment is rent. Naturally man, in common with all other products of creation, follows the law with unwavering certainty. Had there been a type upon earth sufficiently developed by natural law, or if natural law could have produced a type that would meet the demand of God, there would have been no need of God manifesting Himself in the flesh. But natural law was weak, and could not meet the requirements of heaven. In evidence of this Paul is willing to be heard. His words are: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."[1] The flesh, by reason of *sin,* had no power to produce a type of manhood and womanhood that would meet the requirements of God. Hence a pattern, or type, having the perfections to satisfy the Divine Mind must be given to man in order to raise him to that station where fellowship and communion could again be established between him and his Creator. Herein are grace and mercy built

[1] Rom. viii, 3.

upon love on the part of God, who created man for His glory.

The natural man which God formed from the dust of the earth was all that the Creator designed him to be; the work was *good,* and very good. What man lost that unfitted him for producing a type acceptable to God, was due to an endowment which he received after his material organism had been completed. In order to sustain this conclusion we quote again from the apostle: "God sending His own Son in the likeness of sinful flesh."[2] From this it will appear that *flesh, as flesh*, was all that God designed it to be. Whatever degeneration man underwent up to this time, when the type was to be introduced, was not chargeable to flesh because it was flesh, but from another source entirely. The cause lay in the endowment which man had received as a gift,—an after consideration other than material flesh or body. This endowment was spirit and mind (or soul), a gift from the Creator to the creature; and thus man bears in his body a part of God as well as His image. In this degree man is said to be eternal, being possessed of an attribute from God. Through sin and transgression he severed his connection with God, the type. Hence he had no standard by which he could be reclaimed; and not until he could be brought in contact with a type that the Mind of God had produced, could he know what was God's ideal. The mind of man had developed in tremendous proportions before the revelation came from Heaven concerning this type; but the result was confusion, the product of mythology; the only result that could be expected in the absence of law.

In the person of Jesus Christ the world received the Spirit and Mind of God. By this is meant,—through the manifestation of supernatural power the Spirit of God was witnessed. Through the manner of applying that power the Mind of God was known. Herein lies the infinite de-

[2] Rom. viii, 3.

sign that prompted the creation of all that was made, in order to display the Mind of God. "It is the Lord's doings, and marvelous in our eyes." Jesus Christ, being the Son of God, by God's own Spirit and Mind, was given to the world as an Ideal, or Type, to which man is to conform; and by so conforming he is relieved of any further care. This is the highest, the holiest, and the last demand that God has made, or ever will make, upon the race of mankind. He now asks us "to be conformed to the Image of His Son."[3] Here is the consummate purpose of the entire economy of grace. From the beginning of time until time shall be no more, the object has been, and will be, to conform man to the Image of His Son.

By fair reasoning and logical conclusion, drawn from the consistency of the power of law, we have proven that the whole plan of salvation is immovably fixed upon the principle of conformity *to* something, and *nonconformity* to something else. Any one who resists at this point will be found kicking against the goads. The application of the law of conformity to the Image, is not to the material body, but to the mind. When once the mind of man is brought into unison with the Mind of God and His Type, and the arrest is permanent, the growth will be onward until the man arrives "unto the measure of the stature of the fullness of Christ;" and this is salvation through a process of evolution or growth. Hear Paul again upon this point: "Let this mind be in you which was also in Christ Jesus;" "By the renewing of your mind;" "And be renewed in the spirit of your mind." Again: "He that saith he abideth in Him ought himself also so to walk even as He walked."[4] These Scriptures, and others that could be offered, have one general principle in their teaching; and that is, there can be no true discipleship unless the servant imitates or conforms to his Master. The molding of the

[3] Rom. viii, 29. [4] 1 John ii, 6.

mind lies at the basis of all benefits to be derived from the Christian religion.

The testimony of Jesus is: "I came not to do My own will, but the will of Him that sent Me." That the mind and the service shall be surrendered wholly to this end is evidenced in the words of Christ: "Ye can not serve God and mammon; ye can not serve two masters." Since all that has been, and all that is, and all that will be, is the product of mind over matter, and no act of our own can pass without the consent of the mind, we are forcibly taught the importance of this faculty. It is the medium, and the only one, by which God can reach us, or we reach one another. It is the only real and lasting faculty that we possess, and when it fails us, all is gone. To turn the invisible, immeasurable, eternal power of the mind from darkness to light, from the power of Satan unto God, is conversion; and until such a change is accomplished, there *is* no conversion.

By giving man a pattern, or type, to show him the thing designed and the evidence of the result of such a change, is the meaning of Paul's words, "God was manifested in the flesh." Can it not now be said that the demand of the people of God for nonconformity is well founded? If that claim is not sustained, neither reason, logic, nor the Scriptures can sustain anything. The claim is based upon law, natural and spiritual, the only incontrovertible grounds on which to base any principle. Men may not accept these conclusions, and still contend for more license in the exercise of the mind; but let it be remembered that the opposition to growth in the natural or spiritual field comes from the lowest part of the environment. The contest among the religious bodies upon this point has been so narrowed that, comparatively speaking, it is a thing of the past. Those who at one time held it as an article of faith have weakened under the pressure of opposition until the current of popular opinion has swept the last vestige

away. The result is that with it have gone discipline and order, as well as the power to purify the membership; and the further result is the sign of spiritual death stamped upon every form of service where nonconformity is disregarded. However strong we may raise our protest against these conclusions, the fact still remains because of the result of natural law.

"If any man will be My disciple, let him take up his cross and follow Me." The life of Jesus was a life of self-denial; in the fullest sense He has a right to demand the same life in His followers. He taught the world the lesson of self-denial in denying Himself of that which was rightfully His own. In regard to national affairs His answer was, "My kingdom is not of this world." Here those who would follow Him are taught the denial of the right to take up arms in the defense of worldly kingdoms. "When He was reviled, He reviled not again; when He was persecuted, He threatened not." "He was led as a lamb to the slaughter, and as a sheep before her shearer is dumb, so He opened not His mouth." Does the world need a clearer lesson of self-denial? It does not. But it does need a mind that will enable it to conform to the lesson. "If a man sue thee at law, and take away thy cloak, give him thy coat also." If this is the type of the ideal life that was prompted by the mind of God, can an individual be a partaker of His nature and not reflect the image of the type in *his* life?

Again, can it be said that the life of Jesus was of any real worth to the race of mankind, unless they are willing to mold their lives in conformity to the life that Jesus lived? If the religious world of the present day is to answer these questions, we shall wait long for an answer. If the man of God is to answer them, his answer is at hand: "Dare any of you having a matter against another, go to law before the unjust, and not before the saints?" And this man has told us that he followed Christ. While these

self-denying principles seem to antagonize us upon every hand, and our rebellious minds are startled at the depth of humility into which they are sure to bring us, let us not forget that He who lived up to them came out of life's battles a conqueror. And why should He not? If the life that God gave to men was the reflection of His mind, then all who live the same life will reflect the Mind of God. Hence God must be a defender of that life; and God knows no defeat.

There can be no responsibility remaining upon the one that conforms to the Image of the Son of God. However impossible the work or thing may seem to us, or to those around us, if we yield submission to the Mind of Christ, who had the Mind of God, we shall never fail. This is the law of conforming to type. And the opposite is to conform to the world, to which the teachings of the Word of God are opposed.

To be conformed to Christ is to partake of the things of Christ; to conform to the world is to partake of the things of the world. But we are in the world, and our mission is here, and we can not take our departure until that mission is done. True this is, and we should be glad indeed that we are in this world for the good that we can do for Him who gave His life to save the world. To save the world! Yes; there was something in the world worth saving then; there are some things in the world worth saving still. Jesus came into the world, not only to save the world from sin, but to save us from sinning. As soon as we leave off conforming to Him, we begin again to conform to the world; and that is sin; and we are found in the condition of the sow, which, after having been washed, returned to her wallowing in the mire.

The people of God who would conform to the Image of God's Son *must* be nonconformed to the *sinful* things that are in the world. There is no escape from this; it is by the appointment of God Himself. The world knows its own,

and all that are of the world the world knows; but the Type of manhood that God gave to the world was so nonconformed to the world that, though being in the world, the world knew Him not.

In the matter of going to war or law or self-defense, the people of God can not conform thereto, but must be *self-denying* and not *self-defending*. If an answer is here required, the index finger points to the type; and if those who are not satisfied, still insist on going to law, they must carry their case to the court of God. Why should it be thought incredible that this demand be made? There could be no room for Christ to raise up a standard in the world for man to conform to, if it were not made. Character is based upon the attributes possessed by the subject. If the attributes that belong to the character of Jesus will not separate His people from the people of the world, and the ungodly and sinful doings of the world, His life and words have no meaning. The only consistent plan, then, is either to separate yourself from the world, or make no profession of doing so. Until there is a consistent manifestation of this distinction, can it be said that the religion of Jesus Christ is of any worth to man?

Because of the prostration of these principles; because of the claims that are made where these principles have been ignored; because of the mask that is thrown over sinful indulgences; because, after having indulged in war, in law, in politics, in horse-racing, in intemperance, in profanity, in divorce, in card-playing; in short, after having demolished the last vestige of self-denial,—the religious world, as a world, calmly throws the mantle of forbearance over such a combination of flesh services, and then, with assumed modesty, asks why the people of God should not adopt them, and call it *Christian*. In considering all this, we are constrained to enter into the *defense* of the principles of nonconformity.

In the face of our surroundings, it would seem all but

useless, if not absurd, to make any further demands. But there are further demands; not that there are any additional causes, but qualifications of a more extended kind. The law of conformity to type (the meaning of which is, nonconformity to anything else but that type) so permeates the organism that it is controlled by it. Starting at the base of development, adhering to the principle of expansion through the mysterious power called growth, these lines are closely followed until the goal is reached, until we arrive at the measure of the stature of the fullness of Christ. To transform the natural, or animal, mind of man into the mind of Christ, the Type, is the work which the Scriptures call conversion. When Paul was laying the foundation for this conversion, and the evidence of it, he expressed it thus: "Now I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God." There are five leading thoughts in this declaration of the apostle.

1. The manner of presenting the body before God.
2. That body shall be a *living* sacrifice, not *dead*.
3. The reasonableness of that service.
4. There is something to be proven while in that service.
5. What that something is.

In the first thought, the attention is called to the natural body, and that there is a possibility of presenting that body holy before God. The possibility is shown in the evidence of a converted mind; which brings us to the seat of action wherein the body is the index of the condition of the mind. If by the power of the mind the body is made a servant of righteousness, then by virtue of such service the body becomes holy. As the mind can not serve God without being conformed to the mind of Christ, so the body

can not be holy unless it is nonconformed to the world. But the body can do nothing of itself, only by the consent of the mind; thus whatever presentation the body may display can not be charged to the body, but as being a product of the mind. If, then, the mind is nonconformed to the world, the body, by reason of having no power to act of itself, must also be nonconformed to the world. A body adorned with wasteful extravagance in all that the unholy lusts of the flesh can produce, for pride in appearance and haughty exaltedness to the confusion of those who are in poverty's grasp, can, with no degree of propriety, be presented before God as holy. Law in its weakest application forbids it; and to reason it is a stranger. And the proof of such things is, that both mind and body are worldlings, pure and simple.

The second thought, in the words of the apostle, is "sacrifice." This is the only reference in the Scriptures to a "living sacrifice;" all others were dead. But is not death closely related to this sacrifice also? Is there not a condition in which the body, and also the mind, are said to be dead? There is, and in that relation is the force of the apostle's words: "For ye are dead, and your life is hid with Christ in God." Verily, then, the body is dead; but in that sense it is hid,—hid with Christ. And where is it hid? In God. The further sense in which the mind and body are dead, is that they are dead to sin and to sinning, but alive unto God, in the sense of bearing the Image of His Son. Shall the body, then, be conformed to the world in order to show that it is dead to the world? Shall it bear the image of the world in order to prove that the mind is conformed to the type. The reverse of these propositions is incontrovertibly true; and we are irresistibly brought to the conclusion that there can be no "reasonable service" unless that service is built upon reason.

And this brings us to the third thought in the text,—"reasonable service." The things that are hid belong to

God. Should we attempt to reason upon those things, we would be casting drift into the stream, that would, by and by, hinder our own passage. The things that are revealed, alone belong to us. "For the hidden things belong unto the Lord; but the things that are revealed belong unto us and to our children forever to do them." If we are to serve God, the only knowledge we can have of the manner of that service is to be gathered from His revelation. The fullness of that revelation is in the life of Christ, the Type. In that life Jesus glorified God in His body and in His Spirit, which were God's. When the servant of Christ shall humble himself in body and in spirit as did his Master, he will be found a reasonable servant, and can offer a reasonable service. And further, that servant will consider it a very reasonable demand for him to offer such service.

The next thought is, we shall prove something in that service. To be consistent, the apostle has a right to demand proof at this point: "Prove all things, and hold fast to that which is good." We are not only called upon to prove "who are the people of God," but have the license to prove why others are not. Many people—and even those who seem to be religiously inclined—do not approve of this application of the apostle's words; in this they are not reasonable. The first that we should do is to prove ourselves. By Divine example we are given this caution: "Prove your own selves." Many times did God the Father prove Himself unto the house of Israel, and many more times did that people fail to give their deliverer proof of their fidelity to Him in return. In the closing history of that people, in the days of Malachi, before the darkness of a gloomy night fell upon them; when they had proved themselves robbers of God and traitors to His service; still vainly attempting to accuse their Creator of a false charge against them; clinging still to the form in the absence of the spirit, —by multiplying their offerings they sought to atone for the crime of breaking the law. Hear, ye nations. Let all

the breakers of the law of God *hear,* while Jehovah pronounces His condemnation upon them: "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers. . . . For I am the Lord, I change not. . . . Even from the days of your fathers ye are gone away from Mine ordinances and have not kept them. . . . Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and in offerings. Ye are cursed with a curse; for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and *prove* Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."[5] Here is the evidence of false worship, and the evidence of a broken law. Here is the evidence that God's last act for that rebellious people was to *prove* His mercies unto them. Here also is the evidence that God, while proving His truth, proved to that nation why they were untrue; why He called them "Lo Ammi"—Not My People."

There is one feature connected with all kinds of religion that few, very few individuals discern. And that feature is: the life of the servant and the manner of his service points with unerring certainty toward the object of his service. It was with sacredness and solemnity that Moses ascended the mount to enter into the presence of God. But dancing indicated the presence of the calf in the camp of Israel. Elijah, in the evening of the day, when the lengthening shadows foretold the coming of the night, drew nigh to God in solemn reverence, building again, with stones made sacred by sacrifices of old, the altar of God. Feeling the righteousness of his cause, and the power of Him who ordained it, calmly and faithfully he approaches the altar, and, after all had been done that to him was possible, in

[5] Mal. iii, 5.

words becoming the object of his worship, he exclaims: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word."

But we can not turn from the morning service without a feeling of regret for those mistaken souls who, through their boast of numbers, gained the sympathy of the people, and encouraged an over-confident and self-righteous zeal to the extent that they would gladly have crushed the old prophet to the ground. Leaping upon the altar (which would have been sacred had not their god been dead), cutting themselves with knives, they cried aloud and still louder, "O, Baal, hear!" Ah! Baal had no ears to hear. The god was dead, the service was dead, and the servant proved it in his manner of worship. The God of Elijah was living; the service had respect for the altar; and, greatest of all, *that* God had respect for the service.

The fifth and last thought in the apostle's words is, What was that something that he would have his brethren prove? He wanted them to prove "*What is* that good and acceptable and perfect will of God." A will can only be proven in one way; and that way is, to obey it to the letter. A will can only be broken in one way; and that way is, to change the design of the testator. God wills to every individual, share and share alike, an eternal, incorruptible inheritance, reserved in heaven, on the condition that we take up under that will; but if we appeal to the court of our own conscience, or to the schools of the modern prophets, or to the Doctors D. D. and LL. D., who are the fathers of such schools, then we set the will of God aside, and, by virtue of a common course of law, *will*, by our *own will*, *will* away our inheritance. Not only does the will of God give us an inheritance, but it also gives us the power to fill the conditions in the will. The conditions are that we become pure in mind and body; and this end can only

be obtained by separating us from impurity as the ore is separated from the dross.

Again, we have arrived at the point where a common process of law meets us. When ore is separated from the dross, the process is severe, and so severe is it that in the end, so far as quantity is concerned, we are much the losers; but in regard to quality we have gained all. For the reason that we can now use what little we may have, while before this purifying process took place we had so much we could not use any. If God could have used the world as it was in the days of Noah, the purifying process would never have been instituted. If Heaven could have used Sodom as the angels found it, fire could not have consumed it; for what God can use, fire has no power over. As evidence, behold the Hebrew children in the furnace of fire. If John the Baptist could have used the world as it met him, he would never have called some "vipers." If Jesus could have used the world as he found it, there would have been no need of His choosing a "little flock," for He longed to gather them all. If the apostle thought that his Lord could use the world as he knew it, why did he say, "Come out from among them, and be ye separate; and touch not the unclean thing?"

Nonconformity is the only means known to God or man that can keep anything pure. However pure the ore may be when leaving the furnace, it can only be kept so by preventing any foreign substance from conforming to it. Its home or natural condition having been associated with dross, it only obeys a law of its nature when for a second time it gathers impurity; and this it does by the law of adhesion. Being inert, this is the only law by which it can again conform to impurity. Man being organic—living—assumes responsibility through his acts. The will of God separates man from this impurity, and, when obeyed, gives him power to keep pure by the process of noncon-

formity to that which is not pure, and the further power of casting off from him all else that is not pure.

While man occupies a higher position in the scale of existence than the ore, the evidence of impurity is seen along parallel lines. The ore gives evidence of impurity upon the surface. Man may be impure inwardly, but not until there is an outward evidence can he prove it. Not until there is some fruit produced by conforming to impurity, either in word or action, can he be known. "By their fruit ye shall know them." If the will of the refiner has been in force, the metal is pure throughout; not until dross accumulates upon the surface can it be said to be impure. The nonconforming principle as taught in the Word of God, and applied to His people, prevents this accumulating process of impurities forming on the outside by controlling the mind, the power within. And this answers the demand of the apostle when he says, "Be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

By acts and words we express the intent of the mind. If the body must be presented holy before God, shall it not be through the consent of the mind? And is not the body an index that shows the state of the mind? When the body bows, does it not indicate the bowing of the mind? If this be denied, then the act can be nothing short of mockery. When the mind is converted to self-denial and sacrifice, can it give evidence of such a condition by adorning the body with all the sinful lusts that sin can invent? How well did the king of Nineveh comprehend the consistency of showing the state of his mind by the manner in which he adorned his body and the entire city, with the beasts included! The world has never received a better lesson of true conversion than is taught by that heathen king. The sackcloth and ashes proved the condition of the king's mind,—that it had been converted, and by this act salvation was obtained.

Here is not only nonconformity, but uniformity in nonconformity; and the evidence is that God accepted it. Nothing can more forcibly contradict the natural course of law than for an individual claiming to be converted from the impurity of this world and the desires of the carnal mind, and then conforming to the world in its fashions. We are taught that our body is the habitation of the Spirit, the temple of the Holy Ghost, which God has promised to His people. Shall they, then, adorn that temple with the trappings of an idol? Shall they defile God's habitation by making the body unholy through sinful pride and intemperate indulgence?

When the professors of the Christian religion surrender as servants to flesh and the lusts thereof, no saving power remains. To claim purity of heart and mind when the fruit is impure, is to be blind and not perceive it. When God instituted the form of worship in the house of Israel, He at the same time ordained the principle of nonconformity among His people; nor was there any part of it more precise than that which referred to their garments. At the same time God told them that the object was to cause them to remember their covenant. This is the power that nonconformity has in purifying the membership, and given by the authority of heaven. It was that they might remember their covenant. The Jewish people were a peculiar people, differing from all other nations upon the earth; and the law that God gave them made them so. Was not the type that God gave to the world alike peculiar? The world at that time said, "He is beside himself." They disliked Him because of his peculiarity. Shall he who would conform to the Image of that type be different? Has the world changed; or do they still think that the people of God are beside themselves? It is perfectly certain that the type has not changed, nor can it be thought that the world has, in that respect.

Not only does law teach nonconformity beyond the pos-

sibility of doubt, but with *emphasis,* the same law teaches uniformity in nonconformity. Uniformity in nonconformity is the basis of every scientific principle in the universe. So powerful is this principle that there can be no science without it. There is but one class of things or beings that are bold enough to make the effort to break this law, and then attempt to throw a mask over the breach. The mineral, the vegetable, and the animal kingdom strictly obey the law. In the natural world the law is supreme. Should an individual in any of the fields of nature break the law he would upon that instant be ostracized by his own companions. Uniformity of mineral, uniformity of vegetable, uniformity of animal,—each in its own class, and each class is uniform. Of all the many gods that have been worshiped, and of all the worshipers of those gods, none have yet been found, save one class, that have been ashamed of the god they pretended to worship. The seeming modesty of all creation has left that breach to the falsely called Christian believers.

If there were none who understood our Lord when He uttered the words, "He that is ashamed of Me and My words, of him will I be ashamed before My father and His holy angels," there is no excuse for misunderstanding now. The nearer the heathen can approach his god, the more comfort he feels in his religion. The more uniformity an army of soldiers maintains, the greater their power in battle. The strength of any society lies in its uniformity of motive; nor will that society attempt to make a display of strength without the ensign of their union. We are surrounded on every hand by witnesses innumerable willing to testify to the power which lies in uniformity in nonconformity. If this power is of such force and value in the natural world, does it not argue strongly for analogy in the spiritual?

If Jesus gathered so many likenesses of the kingdom of heaven in the natural field, can any one give a lawful

reason why we can not? Or will any individual contend that Jesus exhausted the natural field with his parables? Blind indeed must be the people of God if they can not see the field of the world overflowing with lessons of meaning. How significant are the words of our Lord in connection with this subject: "I am the good Shepherd, and My sheep hear My voice, and they follow Me; but a stranger will they not follow." It was not possible for our Lord to have chosen an example that could more fitly represent the principle of uniformity in nonconformity than a flock of sheep; nor an example that more closely illustrates and defends the principle. It is not possible to produce a hybrid, or cross, from this base. It is an old saying, and in a great measure true, that a wolf may appear in sheep's clothing, but no one has yet seen a sheep make the effort to appear in wolf's clothing.

While this principle is as firmly rooted in the teachings of the Divine Word as any contained therein, and holds within itself one of the most effective means that the people of God possess for maintaining purity in the body, it can be, and often is, greatly abused. And for this reason some oppose it. Because a thing is abused in no sense argues against the thing itself; and why this error should be so general among all classes, and in regard to almost everything that they approve or disapprove, remains a standing question. A thing that has no worth can hardly be abused; it is only the better things of life that men have any ambition or desire to abuse; and the shame is that the best things are the most fiercely abused. And, to our great shame, the Book of the Revelation of Jesus Christ is the worst abused Book in the world. Not every plant that conforms to its type is admired. The type may be low in the scale, and undesired; but is it created for naught? By no means. Its undesirableness only adds luster to the beautiful around it; the Creator made nothing in vain.

When the type is produced by the individual belonging to its class, its mission is fulfilled.

But is not the type that God gave to the world beautiful? Was it not said of Him, "He was the brightness of His Father's glory, the express Image of His person? Behold My Servant, in whom My soul delighteth, My Beloved, in whom I am well pleased!" If man is the glory of God, then the Perfect Man is God's supreme glory and this is the type that we, as men and women, are asked to conform to. The beauty of Jesus was in His humility, in His perfectness, in His service, in His glory, in His submission. Well was it said, "Out of the perfection of beauty God has shined." And this is the standard that God's people shall bear through this world where sin has made so many things so homely. Humility can only be clothed with modesty, perfection with neatness, and glory with cleanliness. These principles must constitute the adorning of the people of God; nothing else will fill that demand. Gold and silver, plaited hair, and costly raiment or apparel, the apostle declares will not be accepted. Filthy, indifferent, and unbecoming adorning is, on the other hand, equally unacceptable. "Let all things be done decently and in order." And cleanliness belongs to godliness.

We have a type of humility, with the servant adorned in modesty. We have a type of perfection, with the servant adorned in neatness. We have a type of beauty, with the servant adorned in cleanliness. Here is consistency, here is order, and here is law; and this should be the order of God's house and people. At this point *flesh* rebels; it *should* rebel. If not, there would be no victory, nothing to be crucified, and no place for the cross, and the further result would be that Jesus is without a mission.

But let the flesh and the world and Satan rebel. Flesh is but as grass; the world has been overcome; and Satan can be bound. And now let the people of God be steadfast in holding these non-resisting, nonconforming, and non-

compromising principles of God's Word; for in them, and them only, is the power to overcome the world. It has been the saving power of the Church in all the conflicts through which she has passed; and will be her guardian angel in all time to come. And when the Mother of Harlots, the abomination of the earth, the opposing spirit to God and His people, shall have consumed within herself the Protestant world, that has mocked at the teaching of truth, she but gathers again her own offspring; all coming with the mark of the beast in their hands or foreheads, to meet condemnation at the appearing of Christ. Then shall this sacred distinction, which the people of God have honored and preserved, prove to them and the world its unknown worth.

MISSIONARY WORK—ITS OBJECT AND DESIGN.

The abuse of a principle does not invalidate that principle; nor does the improper manner of performing a work prove that the work should not be done. Over-anxiety is sure to lead to extremes; indolence buries its only talent; and both result in failure. Hard indeed has it been to regulate man in his undertakings, so that, in using the given means, he would not abuse them, that in the end he might be justified. That God is the Author of missionary work is evidenced in the fact of sending His Son into the world "to seek and to save that which was lost." That this was the work by which man might be again received into fellowship with God is certified in the words of the apostle: "God was in Christ reconciling the world unto Himself."[1] The method of reconciliation is contained in what the Son of God has called "My Gospel," which He, Himself, preached unto the nation to whom He was sent, at the close of that mission delivering unto His apostles the power to preach the same, in the language commonly called the commission, as follows: "Go ye into all the world, and preach My Gospel to every creature."[2]

Nothing could be more reasonable than that the means for saving all men should reach them; nor could there have been a more appropriate way than to use man as an instrument to accomplish that salvation. The testimony of Christ before Pilate was: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."[3] From the closing testimony of the prophet Malachi until the "Magi saw His star in the east," spiritual darkness enveloped the earth. It was the

[1] 2 Cor. v, 19. [2] Mark xvi, 15. [3] John xviii, 37.

famine of which the prophet Amos had spoken,—not a famine of bread and water, but of hearing the Word of the Lord.

Through a long and dark night of more than four hundred years the world was groping for light, and could not find it. The artist may picture the rising sun in glowing colors; he may paint the background in the darkest hue in order to add force and power to the splendor of light; yet the world still moves on in darkness. A field surrounded by a thousand pictures of the rising sun would not cause one blade of grass to grow. And so mythology, with its multiplicity of gods, could but allure the nations into false paths, and make the darkness deeper. As the natural darkness "moved upon the face of the waters" until God said "Let there be light," so likewise darkness covered the spiritual horizon until that came, of which it was said: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. . . . And the Gentiles shall come to thy light and kings to the brightness of thy rising."[4] While the evening that preceded that dark, dark night, the night of our race, closed with the threat of a curse upon the earth, there was yet to be seen in the midst of that darkness the star of prophecy, growing in fullness as the coming dawn of the day of the Sun of Righteousness broke in its splendor over the manger in Bethlehem, and since then was heard from the mouth of the prophet, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."[5] From the time that Jesus began to preach, and say, "Repent, for the kingdom of heaven is at hand," that light has been spreading. As the natural day follows the natural night, and in turn the night the day, so spiritual darkness has given way to spiritual light, and spiritual light in turn has been supplanted by spiritual darkness.

[4] Isa. lx, 1. [5] Matt. iv, 16.

God has provided a plan for perfecting the growth of the lily and the oak, but He has not kept them from decay. He also brought man forth bearing His own Image, and crowned him with beauty and power, though He made no provision for his always remaining so after he had sinned. He who was sent to hail the coming of the morning of heaven's dawn said, "I am not that Light, but am sent to bear witness of that Light. That was the true Light which lighteth every man that cometh into the world." This Light, the Sun of Righteousness, is God's supreme gift to the world, and the manner of diffusing it displays His infinite wisdom. The Gospel of salvation is a glorious light, as well as the light of a glorious Gospel; it is the last and highest call the race of man will ever receive. It is the highest, because it calls man to conform to the Image of his Maker; it is the last because it is the call of "Omega." That those to whom this call was vouchsafed fulfilled their mission is evidenced by the voice of him who was engaged in the work: "But I say, Have they not heard? Yes, verily; their sound went into all the earth, and their words unto the ends of the world."[6] In what manner the Jewish nation heard the Gospel is mentioned in the second chapter of the Acts of the Apostles: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."[7] Again, Paul testifies that the Gospel was preached to every creature: "If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached unto every creature which is under heaven; whereof I, Paul, am made a minister."[8] Nothing could be more consistent than that this glorious Gospel should have universal dissemination, and that the Holy Spirit should aid man in the work.

In all of Heaven's ways there is reasonableness, justness, and completeness; and the law of God's house is in

[6] Rom. x, 18. [7] Acts ii, 5. [8] Col. i, 23.

harmony with the law of creation; and there is not a principle in the spiritual, but has its counterpart in the natural. As the natural sun rises in the east and sets in the west, so the Sun of Righteousness rose in the east, and His journey has been westward, bearing civilization and freedom in His pathway. The east gate of the temple that Ezekiel saw was shut, and was not to be opened until the Prince should return. When the Spirit of the God of Israel entered therein the gate was to be closed until the mission of the Prince of Peace was complete; which, by the law of the universe, must of necessity bring Him again to the east gate. The decree of the Son of God is: "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."[9] Since it has pleased the God of heaven "by the foolishness of preaching to save them that believe,"[10] He has ordained that all should have a chance to hear in order that they might believe; and the history of the Church from the beginning proves her to have been awake to this call. Nor is her mission yet done. Through fire and flood, persecution and death; through famine and imprisonment, distress and poverty; hated, hunted, and despised; mocked, maimed, and murdered; scoffed, scorned, and secluded; driven from one city, fleeing to another; wandering about in caves and dens; destitute, afflicted, tormented,—while the world has not been worthy of God's servants, it is only their presence in the world that brings the blessings now enjoyed. The blood of the martyrs, from Stephen down to the killing of God's two witnesses, spoken of by the Revelator, has been the seed from which the Church has grown. And her spiritual famine has been only when the hand of persecution was stayed. When Zion travailed, then she brought forth children. To be at ease in Zion is not to increase her borders; nor is it the best for those within. It was when the members of the infant

[9] Matt. xxiv, 14. [10] 1 Cor. i, 21.

Church brought their possessions and cast them at the feet of the apostles, that they might have all things in common, and none should want, that Saul made havoc of the Church. And so it has been throughout her journey; and if prophecy is to be fulfilled as it has been in the past, persecution will be her destiny until her race is run.

Our Lord sounded a warning in the outset while spreading His Gospel: "Think not that I am come to send peace on the earth: I come not to send peace, but a sword." Again, "Suppose ye that I am come to give peace on the earth? I tell you nay; but rather division." "I am come to send fire on the earth; and what will I, if it be already kindled?" That these Scriptures have a definite and qualified meaning, as has been the manner of all His words,—for He spake as never man spake,—must be accepted; and not until we arrive at the proper solution will we be able to apply them in their force.

First, there can be no peace unless it be built upon truth and righteousness; and the nations of the earth have verified this in all dispensations. Religious wars have been the most cruel the world has ever known, and the final conflict in which the devil will muster the inhabitants of the earth against the kingdom of Christ will be the climax. The Gospel of the kingdom, or the Word of God, is a sword, a two-edged sword, piercing even to the dividing asunder of soul and spirit; and this is the sword that has spread disquiet through the earth by the command of Him that brought it. Nor will it be sheathed until victory for Truth shall be established, peace flow as a river and righteousness as the waves of the sea, and the nations learn war no more.

Second, in relation to the fire that Christ said He "came to send,"—that can not be other than the power of God and His righteousness manifested through His Word and the presence of the Spirit, which has gone forth at the bidding of Him unto whom has been given all power in

heaven and in earth. For saith the apostle, "Our God is a consuming fire."[11] The prophet, in speaking of the coming of the Lord and His day, very forcibly describes the manner of His mission: "But who shall abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap."[12] As the literal fire does not consume the ore, but purifies it, so the Word of God and the power of His Spirit consumes ungodliness and impurity in the heart and conscience of men; and who can measure the intensity of the struggle when the being and source of the principle within is on fire,—condemning self, exposing and devouring self, a fire that consumes all of self, and kindled by the words, "He that is without sin, let him cast the first stone."[13] When our Lord was preparing His disciples for the mission of spreading His Gospel of the kingdom, His words were: "When I sent you without purse, and scrip, and shoes, lacked you anything? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. . . . And they said, Lord, behold here are two swords. And He said unto them, It is enough."[14] Since then there have been two swords in the world,—the natural, or literal, sword; and the sword of the Spirit; the one against the other. And this is why Christ said, "I came not to send peace, but a sword." There is also, in the same sense, two fires in the world; the one consumes the bush, the other illuminates it; the one chars and darkens the life of man, while the other brightens and adorns it.

In the mission of spreading the Gospel, it is not enough for the messenger to have the message; it is required of him to know its meaning. Should he fail in this, his mission is fruitless, and his labor in vain. Ignorance is the mother of folly, and a misguided zeal is the most insatiable; and so Heaven has provided that, "He whom God sends

[11] Heb. xii, 29. [12] Mal. iii, 2. [13] John viii, 7. [14] Luke xxii, 35.

speaketh God's Word;" and in our anxiety to accomplish much, and forgetting that God has but one way by which He reaches the end in view, we may fall into the error of running, as did some of old of whom the prophet said, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."[15] Upon this point man has ever been found too impatient for God's way. Time and again has man broken faith with Heaven's slowness; nor have the nations yet learned to bide God's time, but by undue haste have overreached their limit, and consequently lost their power to accomplish the thing which God had designed. It is said, "The mills of the gods grind slow;" and, for this reason, "Fools rush in where angels fear to tread."

In carefully studying the Scriptures and the dealings of God with His people and the world at large; comparing the past prophecies with those of the present and future; noting the manner of their fulfillment, and the utter ignorance of the people as to the time of fulfillment, and as to the meaning of the prophecies regarding those with whom they were to be fulfilled,—we are irretrievably drawn to the conclusion that there must be something woefully wrong with the modern missionary movement. Missionary work is that alone which has for its object the spreading of "a religion" in foreign countries. There is nothing sacred about the term "missionary," only so far as the work is in accord with sacred things, and done in a sacred manner.

The term "Evangelist" has a closer connection with sacred things than the word "missionary." Any form of religion may have its missionary, but an evangelist is one whose mission is to preach the Gospel of Christ. Accepting the term "missionary" in the sense that common usage has adopted as to the meaning of the word, there is yet room for investigation before the present methods can be

[15] Jer. xxiii, 21.

harmonized with the words of the Gospel it claims to preach. We are not concerned in anything that does not pertain to the Gospel of the kingdom. It is here claimed that the "mode" or "manner" has ever been as sacred with God as the act; and unless the ways of God are still followed there can be no assurance of a blessing. It does appear that it has pleased the Mind of God to spread His Gospel and His people through all dispensations by the way of persecution. And further, it is only in this way that any success has crowned the efforts of His Church. Either God persecuted the nations in order to make room for His people, or the nations persecuted His people in order to make room for themselves. Persecution brought little Joseph and his people down to Egypt, and persecution brought them out again. Through persecution they possessed the land of Canaan, and by the same means lost it. Persecution carried them to Babylon, and God, through persecution, destroyed the nation which wrongfully abused them. Persecution has followed the house of Israel since the time they cried, "Let His blood be on us and our children," and will continue to follow them until the time of the Gentiles be fulfilled,—the time when it will please God again to gather them in harmony with the word of His prophets, and they shall be called "Blessed."

Persecution drove Joseph, with the Child and His mother, to Egypt. It slew the innocent babes in accomplishing the words of the prophet, and blindly answering to the purpose of God. Persecution followed in the footsteps of the Gospel from the banks of Jordan to the foot of the cross, and from the Day of Pentecost to the Isle of Patmos. It followed God's servants from Jerusalem to Antioch; from there to Athens; from Athens to Rome, and thenceforward until the *Mayflower* landed at Plymouth on the shores of New England. Nor is there any doubt that this present country is the final resting place of the

symbolical "Woman" spoken of in the twelfth chapter of the Apocalypse.

There are two forms of persecution against the Church of Christ. The first is described in the words of the apostle: "Your adversary, the devil, as a roaring lion, walketh about seeking whom he may devour."[16] Under this form the people of God were persecuted until they found refuge in a country where the law of the land stood in their defense, and granted them religious liberty; and to this personality the Apostle Paul refers when, speaking to the brethren at Thessalonica, he uses the following words: "Only he who now letteth, will let, until he be taken out of the way."[17] Until this shall be accomplished God's servants will have the blessings that flow from liberty in spreading the glorious news of salvation. The second form of persecution to which the people of God are subject is expressed in the Epistle to the Church at Corinth. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness."[18] One of the definitions given to the word "persecution" is, "to grieve." In a spiritual sense, this would be, "to grieve the Holy Spirit," and all those who are led by it. While this form is free from the devouring nature of the lion in destroying the natural body, and driving the people of God from the land, it is far more deadening to the soul, and with the charming powers of the serpent it seeks to devour the Church by deception.

The fact that the adversary assumes this appearance is proof that the race of the Church is almost run; and as the sun that gives light to the body sets in the west, and marks the close of the natural day, so the Sun of Righteousness, that was to give light to the soul, will in like

[16] 1 Peter v, 8. [17] 2 Thes. ii, 7. [18] 2 Cor. xi, 13.

manner mark the close of the spiritual day. Throughout the Scriptures we never lose sight of the warning, "Take heed that no man deceive you;" and the Spirit, in closing the New Testament canon, emphasizes the increasing danger of that power as the end draws near. Hear His words: "And He doeth great wonders, so that He maketh fire come down from heaven in the sight of men; and deceiveth them that dwell on the earth." Our Lord, in His teaching among men, placed a great degree of stress upon the danger of His followers being deceived, and as the end drew nigh, that danger would increase. We can not but conclude that the time of the end is not far off: "For there shall arise false Christs and false prophets, and shall shew signs and wonders; insomuch that, if it were possible, they would deceive the very elect. Behold, I have told you before."

Following the course of the Church from the time that her light arose in the east, spreading the roseate dawn of the day of the Lord; filling the earth with the glory of truth, as she was borne upon the wings of time toward the setting sun, the evidence is overwhelming that what remains yet to be done by way of preaching the Gospel is evangelistic, rather than missionary. If there be further missionary work to be done by man, persecution of the people of God must be the means of accomplishing it. That is God's way, and by careful consideration it will be found to be the only way in which the Spirit can control the work. (We are speaking of missionary work in the sense in which that word is defined: "One sent to propagate a religion in a foreign country." While this is a restricted meaning of the word, it is, nevertheless, the common acceptation of the term.)

One error is sure to lead to another, and in no field is this more productive than in religious things. The reason is, when error obtains we are acting in the absence of the Spirit; and there remains nothing but flesh to rely upon for guidance, which has never failed to lead the nations into forbidden paths.

God chose persecution for spreading His Word, because nothing but persecution will furnish the material suited for the work. Money will send any kind of an instrument but the right kind. In fostering His cause God has never made choice of a man that money will prompt to action. There is not an instance in the history of God's dealing with the nations that will show that He ever made so much as mention of such a thing in connection with the service He demanded. He did promise that the Spirit should go with His messengers; and no man has ever been successful in the attempt to buy that. Honor and reputation are no better for producing material for the cause of God than money. The builders of the tower of Babel built for a name, and received it; but the name was "Confusion." It is manifest, in scanning the deficiency of the present missionary spirit, that the entire structure is more or less blemished with the fleshly desire for a name.

Persecution is the mill that grinds out the true servant for God's cause. It robs him of everything but the cause for which he is battling, and places him in his Master's stead, who declared at the outset of His work: "The Spirit of the Lord is upon me, because he has anointed me to preach the Gospel to the poor. . . . And they wondered at the gracious words which proceeded out of His mouth." His command to His disciples was, "When they persecute you in one city, flee to another." It was said to the man of Tarsus, "Saul, why persecutest thou Me?" Job's cry to those who had come to comfort him was, "Why do you persecute me?" The final admonition of Paul to Timothy is, "All that will live godly in Christ Jesus shall suffer persecution." The advocates of the modern system of missionary work have become so worldly that there remains no cause for persecution, and the spirit that should characterize a true missionary is absent.

The present system of missionary work may, in some degree, civilize the world; but it never will Christianize it.

For this cause the people of God are not in accord with it. That there should be a greater effort to enlighten and spread the Gospel through our own land is readily admitted: remembering still that the Spirit always bides the time. Further, it is claimed that when the movement is closely examined, it will be found to rest upon three principles that are in conflict with the law of God. First, it is an established fact, in nature and in grace, that whoever rejects light must abide in darkness. That the entire Eastern world received the light of the Gospel at the mouth of the servants of God in its fullness and power, it would be folly to deny; and the reason why the light is not there at this time is because those to whom it was given despised it, and drove the light from them. In the presence of these facts it is maintained that to undertake to establish the Gospel in the East at this time is contrary to law and the precedent set by Heaven in dealing with mankind. It is a significant fact that, in the forty years' travel which the house of Israel spent in the wilderness, God never led them over the same path the second time. All sacred historians agree upon this point, so far as our present knowledge extends. And the apostle declares that those events were a pattern of the heavenly. Can it be thought that, when Christ sent His disciples out to preach His Gospel, telling them, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet for a testimony against them," that He intended they should ever return to that city or house again? Verily not! No logician that ever lived, or ever will live, can get such a construction out of our Lord's words.

God has said, "Once have I spoken, the word hath gone out of My mouth." He hath spoken many times unto them who were willing to hear. He will speak again unto them who were not willing to hear, but not by the mouth of man or our modern missionary. When the house of Israel

spurned the light of Christ and His Gospel, and counted themselves unworthy of eternal life, then it was that Paul said, "Lo, I turn unto the Gentiles," and from that time, he further says, "Blindness is happened unto Israel until the time of the Gentiles be fulfilled." This is God's way in grace; but nature has somewhat also to say; and upon these things she has a perfect right to be heard, because of the analogy of law. Nature says that which refuses the light must abide in darkness; nor is this her full sentence. She further demands that, since eyes are of no account to those who live in darkness, they must be deprived of them; and at once sets about to make her demands good. And this answers why those things which live in perpetual darkness have no eyes. And, too, grace has said, "Eyes have they, but they see not." The war undertaken in the eleventh, twelfth, and thirteenth centuries, in which the task was to recover the Holy City from the hands of the infidels, known as "The Crusade or War of the Cross," stands as a monument of folly to all nations, showing the ignorance of that people and the utter failure that must inevitably follow all undertakings that oppose God. In the "Crusade" kings gave their crowns, and their subjects their lives. Father and son, mother and daughter, all united in giving what they had, and consecrated it with their life's blood. Millions of lives, and many more millions of dollars, were sacrificed, until the rivers were colored with blood and the nation was famished; and all was for naught. Their zeal had eaten them up in a false cause. And why was this? Ah! they had never read, or else had forgotten, the words of our Lord which he uttered against that city and people. Let the nations hear it now; and let them hear it with no uncertain sound. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, but ye would not. Behold your house is

left unto you desolate. For I say unto you, Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord."[19] "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."[20] This is by the decree of the Son of God, and will stand unmovable until the time comes when, God hath declared, He will again gather that people.

The question has been asked time and again, "Are those who now inhabit that land responsible for the present darkness?" In response the question arises that, since blindness was a curse that happened unto Israel in the days of their fathers, why are the children of to-day held under it also? "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day. . . . Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them."[21] If God has thus plainly shown the result that must follow an open rebellion against His word and way, need any sane—spiritually sane—man ask for further testimony upon the point? From Paul's own reasoning with the Gentiles in his day can be gathered further testimony, if any should be slow to perceive the light. Hear his words: "For I speak to you Gentiles, inasmuch as I am the apostle to the Gentiles, I magnify mine office. . . . For if God spared not the natural branches, take heed lest He also spare not thee."[22] Does not the apostle here warn the Gentiles upon the question at issue? If God cut off the natural branch—the Jews—for despising the light He gave them in the person of His Son, and, as they wanted blindness, permitted them to strut in it to their confusion, shall He spare the Wild Branch? "Behold therefore the goodness and the severity of God: on them which fell, severity; but toward thee,

[19] Matt. xxiii, 37-39. [20] Luke xxi, 24. [21] Rom. xi, 8. [22] Rom. xi, 13-22.

goodness, if thou continue in His goodness. *Otherwise thou also shalt be cut off.*"

Further, the nature of the laws in those countries where darkness reigns are not suited to the people of God for living a life in conformity with His Word; and this is proven by the present evidence at hand from every point of view. If the progress is so slow in getting the heathen to accept a heathenized Gospel, what could be expected when offered a Christianized Gospel? We have proven from the law of God and from the law of nature, as well as from the evidence which the results offer, that the present effort to re-establish the Christian religion in the land of its birth is in opposition to the law of God and the order of His house.

The second error consists in advocating the principle that the world must be Christianized, or brought under the blessings of the Gospel, before Christ will make His second appearance, or close of the Gentile time. To the careful student of the Scriptures this position is so grossly in error that those who hold it are in deed and in truth unfit to preach the Gospel in any sense. We can not conceive how the uninitiated, much less the educated, can have fallen into so grave a misunderstanding. But it comes to pass as the Scriptures declare, "The wisdom of this world is foolishness with God;" and it has proved itself so by man's dealing foolishly with the things of God. If we had nothing but the dream of King Nebuchadnezzar, and the interpretation thereof by Daniel the prophet, that alone would be enough to instruct the mind of the teachable to avoid falling into so grievous an error. Great and marvelous were the events that accompanied the house of Israel from their bondage in Egypt until they were established in the land of Canaan a free and prosperous people, through and by the mighty power of Jehovah. And when we remember that the foundation of the entire dispensation and covenant by which God displayed to that people

and the world a pattern of the heavenly things typifying in those oracles of service the anticipation of a better and more enduring sacrifice, by which the heavens and the earth could again be fitted for the indwelling of righteousness,—had its beginning in the dream of a lad whose name was Joseph, we are lost in meditation, and confounded to confusion, at the depth and breadth of the power and wisdom of God. If it was fitting for a lad to be the instrument of laying the foundation for the coming of the Child of Bethlehem, who lived the life of a servant and died a sacrifice, how divinely becoming it was for God to use a king as an instrument to foreshadow the coming of that One who is Lord of lords, and King of kings!

As Joseph interpreted the dream for Pharaoh, through which the kingdom of Israel took its rise, so Daniel interpreted the dream for Nebuchadnezzar, in which the kingdom of the Gentiles was foreshadowed. God had chosen the king and the dream as a symbol for one of the most profound prophecies the Scriptures contain. While many of the former prophets predicted momentous events concerning the house of Israel, it remained for the prophet Daniel to reveal the events relating to the Gentile house. The colossal metallic man that the king saw in his dream, with the interpretation thereof, symbolizes, in impressive scenes, the rise, spread, development, and final demolition of the Gentile kingdom. With King Nebuchadnezzar began Gentile supremacy, and that reign will continue until the time of the Gentiles be fulfilled, which will occur at the second coming of Christ. The coming of Jesus in the manger was the signal of the end of the law, or Jewish nation: His second coming will be the end of the Gospel covenant, and the Gentile reign. Whatever purification the sons of men may further undergo will not be by virtue of blood. The shadow as well as the substance of the virtue of the blood will be passed. Nothing could be more forcibly and plainly foretold in typical teaching than that

the end of the Gentile reign will be in apostasy from God and His Word, and the spirit of Antichrist will devour the nations. The manner in which the different compositions of the metallic man, which the king saw, were placed, indicates the various stages of purity as a nation through which the Gentiles will pass. It was said to the king, "Thou art this head of gold," portraying, beyond the possibility of a doubt, that the greatest purity of Gentile supremacy was in its beginning. And for proof is offered the declaration of the king to all his subjects,—and they composed the earth,—"Therefore I make a decree, That every people, nation, and language, . . . that dwell upon the earth, which speak any thing amiss against the God of [heaven] shall be cut to pieces, and their houses shall be made a dunghill."[23] No Gentile king has ever issued such a decree since, nor will it occur under Gentile reign. This was the head of gold.

That the Gentile nation should become powerful, and display great wisdom and splendor in its progress, is shown by the manner in which the image was presented to the king. "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."[24] This is the history of the Gentile reign from the beginning unto the end; and every

[23] Dan. vi, 26. [24] Dan. ii, 31-35.

man bears in his own body a complete type of the same. In every stage, from the head of gold until the feet of clay was reached, degeneration marks its course, both in power and in purity.

That history repeats itself, is nowhere proven more forcibly than in the dealings of God with His people, from the beginning of creation until the closing of this dispensation. The Adamic period began with a clean earth and clean hands, but ended in destruction by the flood. The Noachian period began with a clean earth and clean hands once more, but ended in the fires of Sodom and Gomorrah. The Abrahamic period began with freedom and purity of faith in God and God's way, but ended in bondage in Egypt and idol worship. The Mosaic period began with fellowship with God and favor and equity among men, but ended in captivity in Babylon, and the displeasure of God resting upon people and nation. The Gospel period began with "Peace on earth and good will toward men," and will end in apostasy from God, with the "Man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God. . . . Even him, whose coming is after the working of Satan with all power and signs and lying wonders."[25] It was not upon the head of the image which the king saw that the blow was received from the stone cut out of the mountain without hands, nor upon the arms or thighs; but the smiting was upon the feet, which were clay, the least valued of any part of the image.

The captivity in Babylon marked the end of Jewish authority; and from that time the region was Gentile, and is Gentile still; and the smiting of the stone can not be but in the future. While there have been rising and falling of kingdoms and empires; a setting up and pulling down of kings and thrones; wars, famines, and pestilences,—it is,

[25] 2 Thess. ii, 4, 9.

and has been, a Gentile reign; but the result of the stroke which this nation, and all others that are Gentile, will receive, will be destruction so far as purity and power are concerned. In the closing chapter of Daniel's prophecy this conclusion is fully sustained. His words are: "And there shall be a time of trouble, such as never was since there was a nation even to that same time. . . . But thou, O Daniel, shut up the words, and seal the book, even to the time of the end."[26] Again, in the prophecy of Ezekiel we read: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it Him."[27] In these words the prophet emphatically declares that the prince of Israel shall not be exalted until He come (which can be none other than Christ); and, further, the powers shall be overturned, again, and again, and again, between the removal of the prince of Israel and the second coming of Christ.

Upon this point there is a wide difference of opinion (though, in reality, there is not the least room for it) as to which coming of Him "whose right it is," is here meant. Some hold that the prophet refers to the first coming of Christ, and that the overturning found its fulfillment in the Jewish nation; and then coupling the eleventh chapter of Isaiah and the twenty-first chapter of Revelation, they build a hypothesis to sustain the conversion of the whole world to the Gospel before Christ shall come again. That what the prophet Isaiah and the Revelator say shall come to pass, is readily admitted, but not until the time comes wherein the Scriptures have located the prophecies. By disconnecting and misapplying the different parts of Scripture, many have fallen into a most grievous error.

[26] Dan. xii, 1. [27] Eze. xxi, 25-27.

In the first place, Christ did not come to "receive a kingdom," but to establish one; and that was not to be literal, but spiritual,—a kingdom set up in the hearts of those who would receive Him. It was the all-overreaching theme of the Jewish people that the Messiah, when He came, would re-establish their supremacy and restore their kingdom. And all this He will do by and by. Their minds would not be relieved of the question, which they put to Jesus time and again, "Wilt thou at this time restore again the kingdom of Israel?" It lingered with them until the morning of the ascension, even to the time of Christ's leaving them. Time and again He declared to them, "My kingdom is not of this world." They even went so far as to attempt to force him to assume the position of a king. But no; such was not His mission; that is reserved for His second coming, when it will supersede and destroy the present ungodly and false religious worship which would convert the heathen to the service of another idol by calling it Christian.

All Scripturists of any note agree that the stone referred to in the vision which the king saw, and the interpretation also, represent Christ. Upon this there need be no comment. It must then appear evident that "to break to pieces is not to gather; nor is smiting receiving; nor is destruction salvation; nor is demolition conversion." The prophet Daniel, the Apostle Paul, and the Revelator unite in declaring that the end-time of the Gentile reign will be one in which the spirit of Antichrist will devour the nations and arraign the inhabitants of the earth against the God of heaven and the Lord of Hosts. Grant that the position of the modern interpreters is true, and what meaning have the words of our Lord where He says, "When I come, shall I find the faith on the earth?" (the article "the" here prefixed is according to the Greek rendering; and this is in accord with Jude 3, and Rev. xiv, 12). Or what meaning in the expression, "If the salt has lost its

savor, wherewith shall it be salted?" And where shall we find place for the great battle of which Ezekiel gives such a vivid description? The only conclusion that is tenable and consistent is, that the whole religious movement based upon such a premise as that held by many, and very many, stands in direct opposition to the revealed Word of God, and can not accomplish salvation either for missionary or heathen.

Again, in considering the situation from another point of view, still further complexities embarrass the mind. Should not the people of God endeavor to manifest an interest in all mankind? Can they be indolent and selfish in the cause of God? Is the arm of God shortened that it can not reach? To the first question there is but one answer; they should manifest such interest at all times and in all places, but not to the obstruction of the law they claim to obey. In answer to the two last questions the reply is, No. What, then, will be the condition of the world that is groping in darkness, and cut off from hope of light? Is not God just? And, being just, can He judge any one who knows not the law upon which judgment is rendered? And, further, if the Gospel must reach the living heathen in order to prepare them for judgment, on what terms will those who have gone down in ignorance be judged? To all who are interested in the salvation of souls, these questions are of vital importance. There is nothing disclosed in the character of the present Missionary Giant that can give a satisfactory solution of the complexities that vex the nations to whom the warning was given in the Book of Revelation. The inspired words are: "Behold, I have set before thee an open door, and no man can shut it; . . . and shutteth, and no man openeth."

It was stated in the introduction of this part of our subject that the modern missionary movement was founded upon three principles that are in conflict with the law of God. The first was, the law of God has by an established

precedent declared that "those who despise light shall abide in darkness:" and this was proven by the testimony of God Himself: and the Apostle Paul, in reference to the same thought, voices the same conclusion, while nature, in accord, produces witnesses on every hand. And herein is the present system of missionary work averse to the law of God.

The second principle in conflict with revelation is, that this world will, and must be, Christianized before Christ's second coming. Abundant testimony has been offered from the Scriptures to prove this position to be at variance with the design of God, as revealed in His Word.

The third principle upon which the missionary movement is founded that is in opposition to the law of God, is the belief that all who are not saved in this life,- or, rather, fitted for salvation,—will be eternally lost. There may be a considerable number among the advocates of missionary work who are not inclined to this belief; nevertheless it is but proper to say that less than ten per cent are included in that number.

It is indeed strange that minds capable of grasping the most complex principles of nature should fall into confusion over so plain a principle in grace; and the more so because of the clearness of revelation upon the point. It is sincerely believed that if the people in mass would close their ears to the pulpit, and betake themselves to the study of the Scriptures for themselves, there would be a better understanding of the Word of Truth, and a more confident faith in its teachings.

By a plain act of our Lord, and the emphasis placed thereon by the spirit of inspiration, such conclusions as we have intimated as favored by the missionary movement appear unreasonable, if not absurd. When correctly examined, the motives of the institution will be found to contain the fact of charging God with unfairness. Grant such to be the case, and it is a fact, also, that God

is unjust; and no logician, be he a scribe or Pharisee, priest or publican, Jew or Gentile, will be able successfully to contradict it. This in itself should be sufficient to convince the common people,—and the other class never would hear, though one rose from the dead.

It is singular, though true, that man has ever tried to make up in zeal what his religion lacked in virtue. Dr. Farrar once said, "It may be that perchance if some erred, the light that led astray was light from heaven." We long since learned that great men often err; but we are sure it was not light from heaven that influenced their defection. The fact is that nations have erred; synods have erred; councils and senates have erred; Churches and Church fathers have erred; High Church and Low Church have erred,—not when they followed the light from heaven, but when they failed to get the proper reflection of that light. Nor will they cease to err so long as they are willing to pay for the service of blind guides, who find more comfort in darkness than in light.

There is one thing of which all men should assure themselves when attempting to interpret the Scriptures; and that is: they will never lead you into the wilderness, and leave you there with no way of escape. If you do not find the way out, you can rest assured that it is your fault and not that of the Book. Thousands fell in the wilderness beyond literal Jordan; and tens of thousands are falling, and have fallen, this side of spiritual Jordan; but in neither case was it the fault of God or His Word. The erring ones longed for the flesh-pots of Egypt, and so died in the wilderness. The religious world now has the same longing, with the form of leprosy added. *They* "worshiped the Golden Calf;" the religious world now worships the *gold of the calf*.

Before giving a solution of the problem that confronts the inquiring mind in relation to those countries where spiritual darkness reigns, it is important to be assured that

a like darkness will inevitably wrap this our own now blessed land of freedom, sooner or later, in its sable mantle. Nor is it far removed from that darkness at this time. The cry from the pulpit and press is delusive, when assuring the nation of its purity and progress in righteousness. Degeneration is the signal of warning, and its sign is written upon the condition of the people, religiously and socially. As the end of the Jewish nation drew nearer, the more deaf became that nation to the words of God as voiced through the prophet; and so, the closer the Gentile nation approaches the end of her race, the more blind will the people become to the true meaning of the Word of the Lord. Though the Pharisees had corrupted their religion until the last vestige of saving merit was gone, they still compassed "land and sea to make one proselyte; and after they had made him so, he was twofold more a child of hell than they themselves were." Are we not producing the same manner of history to-day? If they reaped confusion, shall not like seeds produce a like harvest for us?

We now turn to the task of giving a Scriptural solution of what some have called "The Problem of India." If that is solved, it will apply to all other lands in darkness. In introducing the solution, it is indispensably necessary to found that solution upon several incontrovertible propositions. Unless we do this, we shall have accomplished nothing in the end.

First, God is just, and has shown Himself and His works to be so in all dispensations.

Second, for this reason He can not bring any one to judgment unless such an one knows the conditions of the law under which he is judged.

Third, He opened the way for every dispensation, and by His own intervention He closed it.

The antediluvian world went down in ignorance of any law that had power to save the soul, upon which judgment is based; and in order to show justice in judgment, God

sent the message of that law to them; as evidence the testimony of the apostle: "For Christ hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by [Gr. *in*] the Spirit; by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing."[28] "For this cause was the Gospel preached unto them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."[29]

God hath said that "in the mouth of two or three witnesses shall every word be established;" and this we have here; consequently, no further comment is needed. That this was as literally done as Christ preached in the flesh to the flesh, nothing but unbelief and ignorance will attempt to question. Notice the thought, "that they might be *judged* according to men in the flesh." Here God has laid a precedent by which He can establish justice in judgment; and, further, the same Gospel or law shall be the basis of that judgment. "Because He [God] hath appointed a day in which He will judge the world, . . . by Jesus Christ according to My Gospel." Hear the words of the Lord: "I judge no man, but the words that I speak shall judge you in the last day." The first proposition is immovably fixed and sustained by the Word of Truth.

By proving the first, the second is self-evident. If the antediluvian world must have the Gospel in order to prepare them for judgment, justice demands that all other worlds, or people, must have the like opportunity. Otherwise heaven and earth could not establish justice. This premise lies within the scope of human conception, and that is the path that God follows in revelation. If not, there *is no revelation*. That the entire world was held under the bondage of literal and spiritual death (and both

[28] 1 Peter iii, 18. [29] 1 Peter iv, 6.

mean separation from God) from Adam until the resurrection of Christ from the grave, is so plainly taught in the Scriptures that there is no cause for any one to be in error upon that point. The testimony of the apostle is: "Neither is there salvation in any other name: for there is none other name given under heaven among men whereby we must be saved." "Wherefore God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee shall bow." "For as in Adam all died, even so in Christ shall all be made alive." "But every man in his own order: Christ the firstfruits, afterward they are Christ's at His coming." "Nevertheless death reigned from Adam until Moses, even over them that had not sinned after the similitude of Adam's transgression." Upon this last quotation there is a difference of opinion; some holding that the spirits of the righteous from the time of Moses were not held under the bondage of spiritual death, but went to the paradise of God. Upon two points this position will be found in error.

First, the spirits of Abraham and all the faithful who lived previous to Moses are excluded in the quotation; and Abraham was called "The Friend of God."

Second, that covenant, under which Moses was administrator, could not remove any form of sin. It was a remembrance of sin, and could make nothing "perfect."

Again, if there was salvation by any other means or name, then Christ is not the exclusive Savior.

For these reasons, and others that might be offered, the position referred to is not tenable.

The only consistent and correct conclusion is, since man and mankind were debarred from the tree of life by a "flaming sword that turned every way" in order to guard it, there was no way for man to approach it until the Lion of the Tribe of Judah came, who had power to remove the sword, and open the seals, and give life. All that man lost in Adam was redeemed in the sacrifice of Christ. Not,

however, that the sacrifice of Christ gave mankind an heirship in heaven, but on the condition that man would take up under, or accept, the will that the death of Christ sealed. True, mankind was redeemed from under the curse of the law, but not from the demands of the Gospel. Not until the hearing and acceptance of the terms of the Gospel will salvation reach any individual, in any dispensation or condition. While it is true that where there is no law, there is no transgression, we must also remember that there are hereditary stains of sin that nothing but the sacrifice of Jesus would or could reach; for without the shedding of blood there is no remission of sins.

The supremacy of Christ and His Gospel is now firmly established, and the justice of God in administering the same to all men is also confirmed. But the answer to the question, "How and by what means shall the Gospel reach all men?" is, "By the uniform means that God hath ordained." Known unto God were all His works from the foundation of the world. As the Gospel is a perfect plan of salvation, so, in the same proportion, is the plan by which all men shall receive it,—"perfect." While on earth, Christ preached to men in the flesh as He was in the flesh. By no other means could He have reached the spirits of men that were dwelling in the flesh. "Earth to earth, dust to dust, and flesh to flesh,"—this is God's way, and it is reasonable, and the only way that is reasonable.

By Christ's death in the flesh, He was made alive in the Spirit. By which, says the apostle, He went and preached the Gospel to the spirits in prison,—preached the Gospel to those who had never heard it, and never would have heard it unless He had taken it to them. They heard it in the Spirit, because Christ was in the Spirit when He preached it to them. At one time the Savior came to His disciples in such a manner as to confound them. They could not understand His going and coming without opening the doors, and they thought He was a spirit. His

answer was, "A spirit hath not flesh and bones as you see Me have," plainly giving them, and all others, to understand that disembodied and embodied spirits have no communication. As Christ preached the Gospel to the uninformed spirits who, being ignorant of the Gospel, could not come to judgment without it, so likewise the Spirit is, and has been, preaching the same Gospel to all the uninformed spirits that ever went to judgment, or ever will go there, uninformed. Anything short of this must prove God unjust and partial; which is a thing as impossible as it is for God to lie. Shall not the God of all the earth do right? But "There is no device in the grave, to which we are all hasting." "Shall the dust praise Thee?" "The dead praise Thee not." "Wilt Thou shew wonders to the dead? shall the dead arise and praise Thee?" "Shall Thy wonders be known in darkness? and Thy loving-kindness in the land of forgetfulness?" And so we might go on multiplying just such passages throughout the Old Testament Scriptures, and array an all but innumerable number of such witnesses, that would seem to stand in direct opposition to the foregoing solution.

But before we proceed to examine for the defense, let us hear in favor of the plaintiff. This same witness can be used on both sides of this question. "O Lord, Thou hast searched me, and known me. . . . Whither shall I go from Thy Spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold Thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and Thy right hand shall hold me." "Hell is naked before Him, and destruction hath no covering." "Hell from beneath is moved." "And in hell he lifted up His eyes."

In summing up the testimony, the first point is, that this promiscuous use of the word "hell" is misleading. If we accept the word "Hades," the place for prisoned spirits,

it brings us in harmony with the Gospel, and makes a uniformity of condition; and this is necessary, because of uniformity of cause. Concerning the testimony that can be gathered from the Old Testament Scriptures upon this point, there must be allowance made, and that from the most reasonable grounds. The apostle who was caught up into Paradise has declared unto the world that there were some things that were hid from the minds of men in former ages, but have been revealed now unto the sons of men. His words are: "How that by revelation He made known unto me the mystery, which in other ages was not made known unto the sons of men, as is now revealed unto His holy apostles and prophets by the Spirit. Wherefore I was made a minister, . . . that I should preach among the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of mystery, which from the beginning of the world was hid in God." It was this mystery surrounding the captivity of men to which Paul was aiming to call attention. In the following chapter he comes to the point: "Wherefore He saith, when He ascended upon high He led captivity captive, and gave gifts unto men. (Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things)." Again, in referring to this mystery, he says: "Even the mystery which hath been hid from ages and from generations, but is now made manifest to His saints."

That the uninformed spirits are conscious, and have power to receive the Gospel, and also power to choose, is proven by the mission of Christ to the world, and the testimony of the Apostle Peter, with Paul. This much is now settled beyond dispute by those who want the truth; and others we have no desire to contend with. That Christ's preaching was in order to establish a righteous judgment is also confirmed by the Apostle Peter. And, lastly, by no

other means, and in no other way, could justice and order be sustained, and this is the watchword of Heaven, and must be defended by God's people.

We have now found a solution upon the plain teaching of the Scriptures, as to the lot of those who have *gone down* in ignorance. This brings us to the last of the three propositions; namely, God opened the way for every dispensation, and, by His intervention, He closed it.

God closed the Adamic period by bringing the flood. He closed the Noachian period by burning the cities of Sodom and Gomorrah with fire. He closed the Abrahamic period by sending Moses to deliver His people from their accursed bondage. He warned the house of Israel time and again how He would interfere in the closing of their dispensation, and made His word good. He opened this dispensation, by sending Christ to preach the Gospel, and by prophecy has told the world how He will intervene in the closing scenes, and especially in the matter of preaching the Gospel to the uninformed. His words are: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, kindred, and tongue, and people."

Have not the nations been told that "I am Alpha and Omega, the beginning and the end, the first and the last?" Did Heaven ever begin anything and leave it for man to finish? It has been plainly shown that God began every dispensation, and in His own way and manner closed them; and, after having so plainly foretold us how He will close this one, need we have any fear that, if we abide by His decree, it will not end in justice? If the nations,—and especially the religious ones,—could have had their way, God would have been robbed of His Word long ere this. By their present zeal, if they had their way, Heaven could not make His words come to pass.

The angel of which the Revelator speaks has a mission,

and that mission is to preach the Gospel to every nation, kindred, tongue, and people that dwell *on the earth*. There are three reasons for this: As God opened and closed every previous dispensation, law demands that He intervene in the closing of this one also. Second, the spirit of Antichrist, under the most powerful and deceptive form of pretending to serve God, will prohibit His true servants from preaching the Gospel in its purity. As there was a famine,—but not for the want of bread and water,—in the closing scenes of the Jewish nation, so likewise there will be a famine of Truth in the end of the Gentile time. Nor are we so very far removed from that time even now. The third reason is, the Gospel sun will have set and spiritual darkness will cover the whole earth to the degree that the words of the prophet are again fulfilled. "Darkness shall cover the earth, and gross darkness the people." Under this condition there will be many thousands, and possibly millions, that have never had the opportunity of hearing the truth, who can not come to judgment understandingly. God, being all just, could neither save nor condemn them while they are in ignorance of His Word; and in order that He be no respecter of persons, He has wisely and Fatherly and justly provided that an angel shall complete the preaching of the everlasting Gospel of Truth to all that shall dwell on the earth before Christ shall come to set up His kingdom; which will be after the smiting of the "image," the Man of Sin, the Beast, whose deadly wound was healed in connection with the Beast that came up out of the earth, having two horns like a lamb, but speaking as a dragon,—evidently meaning the Protestant world; as also the Mystery Babylon, the Mother of Harlots, which sitteth upon the seven hills, and the Beast whose number is six hundred threescore and six. All these different names in reality refer to the spirit of Antichrist, that will rule the earth in connection with the False Prophet at the close of the Gentile time.

Nothing can be more clear to the observing mind than that there will be three divisions of the inhabitants of the earth when the "stone" shall smite the "image." The one will be Romanism, the Man of Sin, who opposeth and exalteth himself above all that is called God, so that he as God sitteth in the temple of God, shewing himself that he is God. The other will be the False Prophet,—Mohammedanism, the followers of Mohammed,—that will finally swallow up almost the entire Eastern country, the land of darkness. The last, and but few in number, will be the remnant of spiritual Israel, the people of God.

Shortly before the smiting of the image, the Gentile kingdom, the Gospel, by the mouth of the flying angel, will be preached unto every living soul upon the face of the earth; and the closing warning is: "Fear God, and give glory to Him: for the hour of His judgment is come." This is the closing scene of missionary work upon the earth. As God in Christ, and Christ in God, began it, so God and Christ, through the angel, will complete it. And, furthermore, so perfect will have been the spreading of the Gospel, that not one soul that has ever been born, or ever will be born (who are accountable to law) will come into judgment without having heard the Gospel, and obtained a chance to accept or reject it. Here is perfectness in means, as well as in matter; and anything short of this is not becoming of God.

The "Problem of India" has now been solved; and what will apply there, will apply to all other lands of darkness upon the testimony of the Gospel itself, and is found to be in accord with God's dealing with the world since the beginning. His declaration is, "I change not." We will briefly sum up the conclusion, and arrange the points so they can be considered together.

The solution is in accord with the ways of God throughout the existence of all dispensations. It shows the wisdom, the power, the love, the mercy, as well as the justice,

of God. It shows the fullness of the mission of Christ as a Counselor, a Deliverer, a Savior, a Conqueror, and a Redeemer. It gives all mankind an equal opportunity to be saved, and shows the willingness of God to save them; while it removes every obstacle that man might attempt to throw in his own way. It displays the Infinite Mind in a manner that has the strongest influence to draw men to adore Him who created them; not to destroy them, but to save them; not to punish them, but to free them, and eternally to bless them, with boundless means to accomplish that end. It solves, in the most complete sense, the question why man, in all ages and under all conditions, has never lost the principle of worship and the hope of something beyond that which is in sight. It proves that whether man loves light or darkness; whether he be civilized or heathen; whether barbarian or cannibal, the time will come when the spirits of all men shall stand before the Creator and answer the questions, "What think ye of Christ? Whose Son is He?" It increases faith and hope in God, and in the eternal sacrifice of His blessed Son, our Lord. It shows God to be consistent, true, and just, and reveals His Word in its beauty and splendor, and gives the people of God an answer for the hope they do not have in the "Missionary Giant." It will save the useless sacrifice of lives, time, and money, and rid the religious bodies of their ever-increasing parasites, who, like the shepherds of Israel, prey upon the flock instead of feeding it. It will rob many of the means by which they are deceived, and show the falsity of zeal without knowledge, while it may be the means of going far to enlighten the heathen nearer home, and purify the souls of those who live in the land of Day. It does *not* include those who hear the truth now, and spurn it; nor those who claim to believe it, and in their works deny it. It includes those, and those only, who go down to the grave without knowing the Gospel by having had no opportunity of hearing it.

As Paul said to the men of Rome, when, after the night of mythology had wrapped the city and inhabitants in ignorance and superstition, "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light:" so it can be now said, The day is far spent, the night is fast coming upon us when again around the nations will be folded the mantle of doubt and disbelief in the words of Truth, while they make provisions for the flesh, to fulfill the lusts thereof. We can not fold our hands in indolence, and refuse to do our duty, because the grace of God does and will abound. "Shall we continue in sin that grace may abound? God forbid!" The day of Christ is upon us; let us quit ourselves like men; let us go forth unto our work and our labor until the evening; and when the Sun of Righteousness shall have set as a servant, that He may rise in His beauty, bringing with Him the breaking of the dawn of the resurrection, hailing the day of triumph over death and the grave, then shall the righteous come forth with the brightness of the morning and shine as the stars for ever and ever.

DEATH, NATURAL AND SPIRITUAL—THE OBJECT AND MEANING OF BOTH.

The statement that "all things are possible with God" can not be accepted in an unlimited sense. Nor can it be thought that our Lord intended such a construction to be placed upon His words when they were uttered. While the finite mind can not reason out the things that belong to God, faith has never asked us to accept an absurdity; nor has revelation proved to be unreasonable. What God designs to do is possible for Him to do; but wisdom never undertakes to do impossible things, and revelation has no interest in absurdities. We reason from the known to the unknown, the only path that man can travel; and lo, forsooth, we find our limit much nearer than we anticipated; yet not content to yield to defeat in that which may still be within our reach, we try again. It matters not the field we choose, nor who does the choosing, alike to all come clouds of mist, and we lose our bearing. In no path where we are called to labor should we use as great caution as in the one that leads to the life beyond. And as we shall never pass this way again, our interest must increase as our days lengthen.

Fiction may run in haste, and care but little for the trace it leaves, since at the best it is but a shadow,—the shadow of imagination. Truth is real, and her steps slow, guarding well the path, and, holding every inch that is gained, she builds steadily for eternity upon a faith that knows no defeat, reaching her goal in safety. Truth knows no limit. Death is far too young to be her master, and, standing by death's victim, she says that death itself will die. "For there shall be no more death; neither sorrow

nor crying, neither shall there be any more pain: for the former things are passed away." Whatever view we may take of death, or wherever we may find it, and whatever *way* we may *define* it, the real thing and its meaning is the opposite of life. We are taught that life is mysterious, and holds within itself the mystery of all being; but no less true is it in regard to death. As there could be no life unless death preceded it, so likewise there could be no death unless life had gone before. Upon first thought, these statements may seem to be contradictory, yet if we note the two principles carefully, we shall find them to be in the same relation in which many other things stand, the one to the other.

We are subjects of passing time so far as we are affected by death, and for that reason we must begin where time and revelation began. Since it was said to the living being in the morning of life, "The day that thou eatest thereof thou shalt die," life and death have been racing for the lead. We are apt to form conclusions, and confine ourselves to mere assertions, that in many cases are hard to maintain, and not unfrequently impossible, because of their being untrue. As to death being the antecedent of life, it is true only in the sense of generation or increase. Science may speculate upon the term death; men may philosophize about it; the nations may stand in awe of it; yet nevertheless, so long as the things of time and imperfection last, death will be present, and the orthodox definition of it will prove to be the best that the world has ever had, or will have,—"a separating of parts." The definition no doubt is somewhat restricted, yet withal it is correct.

It was the separating of parts that gave birth to creation, and by this simple process all life is sustained. There is not a plant or animal in the bounds of creation that does not owe its existence to some previous death, or a separating of parts. Further, that every organism contains the

principle of death within itself while it is living, is also true. And it is further true that, if such were not the case, there could be no life upon the earth. There is a breaking down, and wearing out, and building up, and a separating process continually at work, in order that the organism may possess new tissues, which fit it for the demands of life. Natural death is as consistent as that there should be natural life; and, by parity of reasoning, spiritual death is as reasonable as that there should be spiritual life, so long as a double environment is present with imperfection in one part of that environment. One is the counterpart of the other, and each, in its separate field, is the same thing. Man, by nature, is but a rational animal; and the only supremacy that he can claim over the lower part of creation is, that he has received an endowment from his Creator that can not become unconscious. Apart from this, he is subject to the effects of time, the same as the lily, the oak, or the young bird in the nest. The scientific definition of death,—the state of being unconscious of our surroundings,—is true in the natural sense, but it can not be accepted as true in the spiritual, because the endowment which man possesses can never arrive at the state of unconsciousness, inasmuch as it is eternal, part of God. The body and all material substance will of necessity encounter death, but the spirit and soul of man, never. The world may boast of its science and its learned men; it may philosophize, and theorize, and idealize, yet when all is told, there is but one true science, that knows all law, that knows where to apply all law, and knows the final result of all law; and that is the Word of the living God, which contains all the wisdom this world can gather, and calls it foolishness; and comprehends all that eternity contains, and calls it wisdom. However, we need not be surprised that man, apart from revelation, should arrive at an imperfect solution of death when applied to spiritual matters; the only thing that

can occasion marvel of thought is, that he should come so *near* the correct solution.

We are far too hasty in calling natural death our enemy. That death is an enemy is admitted, but not in the natural signification, when properly understood. God could not have placed an eternal substance in a tabernacle, subject to time, and confined it there through eternity. Since eternity has neither beginning nor end, subjects of time can in no sense be made eternal without destroying the meaning of eternity, and reducing God to a mere equality with matter. Hence natural or corporeal death is inevitable, if man is ever to enjoy the habitation of his Maker. The old theology, which taught that natural death is the fruit of sin, is not correct; neither is the theology which taught, and may yet be teaching, that God made the world out of nothing; one is as impossible as the other; and both are unreasonable to the conception of God and man. There is but one solution of the problem, out of the three that have been advanced; and that one is the doctrine which the Greek fathers held,—the only one consistent with the correct meaning of the word death. The prints left in the sands of time by men who feared God and served Him in simplicity, when read by us is, that creation is founded upon the Logos, or form of expression, from God: Jehovah spoke, and it was done. But what could result from speaking to nothing? The speech of command suggests the presence of something, which could be none other than the external glory of God Himself. Since nothing can be entirely consumed or destroyed, we are compelled to the conclusion that the Greek fathers were right, because of the rational consistency of their language.

When we seriously consider the unreasonableness of many theories that are proclaimed in the pulpit and press, we wonder no longer that the nations are groping in darkness. If in our meditations we follow the process that leads from the less to the greater,—the path that God al-

ways travels,—the fact of creation and its growth is evident on every hand. The unit of the sea is but a drop; the mountain a grain of sand; the oak an acorn,—first the blade, then the stock, and by and by the ripe corn in the ear. The psalmist, when meditating upon the works of God, finally breaks forth in the following beautiful words: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him? Thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the work of Thy hands; Thou hast put all things under his feet." This is the pinnacle of man's earthly glory. By transgression man lost all that made life worth living, and brought a curse upon it after it was lived. In the act of transgression man died, and his death, in the Scriptures, is called spiritual death,—a separating from God, a breaking of communion and fellowship with God, and a parting with innocence. In this condition man is said to have been lost, cut off from correspondence with God, shut out of the environment where God met him; and thus he became dead, spiritually dead.

This is the first death that man experienced. For proof we turn to the language of John the Revelator: "And death and hell were cast into the lake of fire; this is the second death." The words of Jesus, when speaking of the same scene, are: "Depart from me, ye cursed ones, into everlasting fire, prepared for the devil and his angels." This is, by the authority of Heaven called the "second death;" a separating from God; a departing from God. There can not be a second unless there be a first; and there is in the departing from God in the garden and the departing from God in the final day of judgment a likeness that can not be disallowed; one is the parallel of the other; and in both is the evidence of a spiritual death, a

separating from God, who is Spirit. Accepting this chain of reasoning, our position is sustained wherever applied.

The theory is maintained by some that the words, "The day thou eatest thereof thou shalt die," referred to corporeal death; and when the command was broken, man became subject to natural death; and as a day with God is as a thousand years, and a thousand years as one day; and as no man ever lived to the age of a thousand years; and further, as the Greek rendering of the command is, "dying thou shalt die," therefore, it was the natural death that was brought about by the transgression. The reasoning is good enough, but the basis is incorrect. God did not reckon with man in comparison with Himself. Man was a creature of time, and of perishing material, and the decree had already gone forth, "The evening and the morning were the first day." This limited day man could comprehend, and this day only, then and now. There is not a circumstance in the entire volume of God's law to show that He at any time dealt with man upon the basis of a thousand years save in the coming millennial period.

It is said by the prophet, "I have given a day for a year," and aside from this, and the lengthening of the day in the time of Joshua, and the reference to a day coming when "at evening time it shall be light," no passages will be found in the Scriptures relating to a day of longer duration than twenty-four hours. It is dangerous, when dealing with God's Word, to first read our own opinion into the text, and then read it out to suit our hypothesis. This is not interpretation, but falsifying the Book of Truth. Natural death is not an enemy to man, but one of his richest blessings, though like many of the best things we receive, it comes in disguise. Destroy the principle of death, and there would be no harvest, here or beyond. If the plant did not die there would be no matured fruit; for it is the maturing of the fruit that brings about natural death; and this God evidently appointed in the creation.

So far as natural death is concerned, man came from the hands of his Maker with that appointment.

Disease, pain, affliction, sorrow, tears, crying, and general degeneration, are the fruit of sin. All this is admitted, and more. The curse that rests upon everything that was made, even to the earth, that brings forth thorns and thistles, is the fruit of sin. Wars, contention, famine, pestilence, earthquakes, and the destructive storms that seem to become more numerous every season, are all the fruit of sin. And *still* more, the mandate that "All things shall be made new," is on account of sin. There are many premature deaths, the cause of which can be traced to sin; but this is not saying that all the deaths we call premature are so. It has been said, "Better is the day of one's death than the day of one's birth;" but who knows it, but God? He gives and He can take, and both the giving and the taking are blessed; and we show wisdom when we join in saying, "Blessed is the name of the Lord." Natural death is built upon one of the most reasonable causes that could produce an effect. The body being composed of perishable material lends strength to the reason that it should meet with dissolution; for time itself is perishable, and must die.

Again, that which renders support to the body perishes and dies, and hence the body under no circumstances can be other than subject to death. This is the meaning of natural death; and does not the arrangement become the Infinite Mind? In what other way could the purpose of God be accomplished, and at the same time be so natural and reasonable?

But there is still a far deeper meaning attached to natural death than has been even hinted at up to this point in our seeking for light. "It is one of the things in nature that has its counterpart in the spiritual," and so the real symbol is often lost sight of. By natural death the nature and effect of spiritual death are brought within the

bounds of man's comprehension, and he is enabled to measure the signification of the unknown by the things that are known; for unless there be an object or principle established in the natural domain, man could not by any force or power within the scope of his knowledge be able to comprehend the design of God's revelation. Again we say, there is not a spiritual truth but has its basis in the realm of the natural. Destroy this fact, and man can no more comprehend the design of God than the finite can comprehend the Infinite.

In turning to the Mosaic covenant we find this principle demonstrated in the force and power that God alone could give it. The Apostle Paul grasped the thought readily, and reduced it to simplicity, by saying, "The law was our schoolmaster to bring us to Christ."[1] While Christ was the end of the law for righteousness, it may not be said that the righteousness of the law was lost; but all the righteousness of the law is transferred by Christ over to the Gospel. There may yet be some who claim to be "New Testament Brethren," but the time is not far when they will be without a Testament, Old or New.

The entire Sinaitic covenant was built upon the principle of natural death, or the death of natural victims. That was the end and extent of the covenant, so far as the covenanters as a nation could see. But the meaning that God designed it to have went beyond their altars of wood and stone. "It was a show that taught a teaching shadow," and that shadow was intended to reflect the cross. Only natural death could explain the sense and meaning of the spiritual; and since man was acquainted with that, it served the purpose of the Divine Mind to use it. Teaching by object lessons has been the plan pursued by Heaven through all revelation to impress the truth upon the minds of the generations. In order that the world might comprehend the depth into which it had been plunged by spir-

[1] Gal. iii, 24.

itual death, God prepared the scene of the cross on Mount Horeb in the days of Abraham when that patriarch was called to offer up his son Isaac. From this lesson we, too, gather a reflection, though it be as from a glass that is darkened. The mother of Jesus had been told by the prophet, "Yea, a sword shall pierce through thine own soul, that the thoughts of many hearts may be revealed."[2] It was said of the mother, "She kept those sayings in her heart." With the tenderness of love that only a mother knows she watched the lad from Bethlehem to Egypt, from Egypt to Nazareth, from Nazareth to the Temple; and as the years passed by, no doubt her heart and soul were knit the more closely to her boy. But did the cross ever occur to her? It is mother and God who keep the secrets; and upon the soul of either may not the dim but certain outlines of the cross have been drawn? We know with God it was so. It was not enough that Christ should *die*,—the *manner* of his dying comprises the meaning. He was an only Son, the Son of God, that died upon the *cross* for sinners. He was pure and just, and died upon the cross to show what was required to bring the impure and unjust to God. No scene in heaven or upon earth is worthy to be compared with it. God, through the prophets, had foretold it; angels and men could repeat it; but it took the literal cross, and Jesus upon it, to fully portray what was intended; and it is standing still as an emblem and living witness of the price that was paid to redeem man and mankind from the effects of spiritual death. Life abounds with many lessons that teach us how to die. But death is fraught with still more that teach us how to live.

Life is real, and so real is it that all other realities are combined in it; yet it still remains for natural death to open the door that those realities may be realized. Of such immeasurable consequence is natural death, that there can be no spiritual life without it. Through the most natural

[2] Luke ii, 35.

result of law the organism is sustained by an imperfect environment; and, since death is the necessary result of imperfection, and the necessary end of it, we can the more readily comprehend the saying of Jesus, "Fear not those who can destroy the body only." It is through death that we part with the imperfect to receive the perfect; the shuffling off of the mortal that we may put on the immortal; the glorious leaving of the things of time to meet with those of eternity. "To die is gain." This life is sweet when crowned with blessings, and many there be that await our plucking. But, alas! the hidden thorns beneath the rose leave scars as we are passing; and who stands with outstretched arms but death to await our coming? When toils and cares, and hopes and fears; when love and peace, and joy and bliss, have given us all they can; when in our declining years we hasten to our setting sun,—how sweet to think we fall asleep,—"asleep in Jesus!"

The apostle, in speaking of the victory over death and the grave, is not, as is often claimed, referring to natural death and the grave; that is far short of his meaning. The enemy to whom he refers is the one who had the power over spiritual death, of which the natural death and the grave is a fitting symbol of the effects of the sting of sin. The power which was possessed by the enemy of our souls lay in the binding of the spirits of all men and mankind to the regions below; and nothing in nature could so forcibly teach the meaning of that power as death and the grave. And further, we do know as a certainty that the last enemy of whose destruction the apostle speaks, is death, and with equal certainty we know that it is not natural death that is here referred to, from the fact that the unrighteous have the same promise of the resurrection as the righteous; the only difference is in time and relation. And still more, the grave will give up its inhabitants before the effects of the last or second death shall come. This fact remains in-

controvertibly established, no matter what our previous opinions may have been. The power of spiritual death over the souls and spirits of men is the only thing that can outlive the grave. The doctrine that the sting of sin was the cause of corporeal death, and that that is what the apostle had in view, we think, is a most grievous error, and is one way of preaching the devil's falsehood. There is not the least distinction between the natural death of the innocent child and the grossest sinner; all die alike, and it "happens unto the righteous at times as though he was wicked, and unto the wicked as though he was righteous."[3] Nor is there any difference in their resurrection only as to time and relation. The promise of a resurrection was assured long before Christ died, but not the fullness of a blessed redemption. The prophets spoke of it, and there were those who looked forward to it; yet the redemption through Christ was but dimly seen.

The following words of the apostle are conclusive evidence in favor of our position: "Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given in Christ Jesus before the world began."[4] God's own purpose was to redeem the world through Christ before the world was made, according to the expression of the apostle; but until Christ was made manifest, that grace was a mystery to men and angels: "But now is made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." The question is, What death has been abolished? Surely not natural death. Christ did not come to abolish that which God had appointed; He came to fulfill that which God had appointed; and in fulfilling that which God *had* appointed, "He died Himself; and, through that dying, He destroyed him who had the power of death, that is the devil, and delivered them who through fear of

[3] Eccles. viii, 14. [4] 2 Tim. i, 9.

death were all their lifetime subject to bondage." It is said, "The soul that sinneth, it shall die." If natural death is here meant, then where is the line to be drawn between the innocent and the guilty? The one has no preeminence over the other, and the words, "The wicked shall be cast into hell with all the nations that forget God," have no meaning.

Again, what are we to understand by the words, "That through death He might destroy him who had the power of death, that is the devil?" Has the devil been destroyed? Not yet! The fact is, the power which the devil exercised over all that had died has been destroyed, and by that act the object of the resurrection has been fulfilled, and this is the victory over the grave. The clearness with which the apostle grasped the thought before us he has expressed thus: "Behold, I shew you a mystery: We shall not all sleep; but we shall all be changed." Upon what did this mystery rest? The answer is, upon the fact that "flesh and blood can not inherit the kingdom of heaven." Here is the conclusion: Flesh and blood *can not* inherit the kingdom of heaven. "The last enemy that shall be destroyed is death." Can we thence conclude that the method by which we reach our eternal habitation is in opposition to God? Or did God ever appoint His own enemy? Never! Many things are enemies to God, but not by His creation or appointment. Let the application be made to the king of terrors,—spiritual death,—and all is consistent and plain.

There are four conditions spoken of in the Scriptures in which man is said to be dead: First, dead in trespasses and in sin; second, dead to sin; third, natural or corporeal death; fourth, the second death. The sacrifice upon the cross delivered, and will deliver, all from the effects of the first death, or dead in sin, who will apply the virtue of the Gospel which that death sealed. This is the fullness of Christ's saving power to those that accept the terms of His

will. It was the death of "the Lamb of God that took away the sin of the world." When freed from the deadening power of sin, we become *dead to sin,* but alive to God. The corporeal death is such a blessing that none have been deprived of it; for "it is appointed unto man once to die."

The last, or second death, is death in the deadliest form. It is the condition into which sin and ungodliness bring all who oppose truth and purity; it is the lost and ruined state of that soul who loves darkness rather than light. It is when we are satisfied with sin; when nothing but unrighteousness will meet our longings, and we enter into an agreement with hell, and become co-partners with Satan in opposing God. This is spiritual death.

The indifference of the nations to the horrors of the second death arises from the mistaken conception of the teachers in regard to that subject. If there were less anxiety about the natural, and more in regard to the realities of the spiritual, both body and soul would be purer, and our lives better here and hereafter. If the mention of the symbol or shadow should so awaken our concern, what will be the terror when we come in the presence of the substance? If the presence of a dead body is such unwholesome company, what must be the forebodings that surround a dead spirit? As baptism is a symbol of the death and burial of the individual to sin and impurity in this life, in like manner natural death and the grave have been used to demonstrate the power of sin that may separate us from God in the world to come. All go to the grave alike, and there is the parting of the way,—a door that opens where two ways meet, one to freedom, the other to prison; and the choice is made before we arrive, and each has done his own choosing. The truth is, we are not cast into prison, but we, ourselves, choose the road that leads us there.

And after all is said that should be said, and even more than there was need of saying, the question is, what has the body to do with the entire subject from start to finish?

It can not act itself; it is but a house or temple in which some living thing is acting; a theater, as it were, where the acts are not only inscribed upon the minds of men, but with the pen of the recording angel are written in heaven. We can not hold the building responsible for the acts done within; yet we say it is a good or bad house in proportion to the evidence we gather from the inmates. Now, this is not in reality the thing we mean: a building is good or indifferent in the degree the builder has used skill and material in its construction. Is not, then, the body good, "whose builder and maker was God?" Yes, verily. But we as tenants have no perpetual lease, and consequently we must move out. Whatever stress we may place upon the body in life or death, the real solution is, It is but the index that points to something beyond that which we see, and centers upon that which we feel; and this is the pivot upon which the entire structure of time and eternity is turning. Our feelings are moved by the things that we see and hear; and may not this be an answer as to why the cross was chosen for Christ's dying bed? The cry was, "Behold the Man!"

"And I, if I be lifted up, will draw all men unto Me." It was the first thought of all, the thought to see Jesus, that they came, the wise men from the East, to see the Babe in the manger. On the banks of Jordan the watchword was: "Behold the Lamb of God that taketh away the sin of the world!" The Father in heaven was moved when the cry came forth, "This is My beloved Son, in whom I am well pleased." The Son of God came into the world that men might see Him as well as hear Him; and while they wondered at the gracious words which proceeded out of His mouth, they were none the less comforted by His presence. "Lord, if Thou hadst been here, my brother had not died," was the high credit that Martha and Mary, the sisters of Lazarus, gave to the presence of Jesus. Kings and publicans, Pharisees and scribes, were desirous to see

Him, and the nations were moved at the sight of Him. Thomas said, "Unless I see;" the response from Jesus was "Blessed are those who have not seen, and yet have believed." The pleading cry of blind Bartimeus was, "Lord that I might see!" He said Himself, "I came into the world that those who see not, might see." And has not the world seen Him? Do we not all, perchance in some sweet hour of meditation and service, see Him passing, and that so near we almost feel His touch? And should our eyes become so dim by sin that we can not see, and our ears so dull that we can not hear Him now,—we shall all see Him, and those who pierced Him, if even in some midnight hour the cry is heard, "Behold, the bridegroom cometh!"

Let us ask ourselves the question, Why should Christ desire that the scene of His dying should be so continually before our minds? Could we not have remembered Him by the scene at the sepulcher, or by His triumphant resurrection and the blessed promises that surround it? Ah! It was His dying, and that in the most cruel manner, that shows the price it took to ransom man from spiritual death. "As oft as ye do this, ye do shew forth the Lord's death till He come." We see Him in the manger; we see Him in the Temple; we see Him in Jordan; we see Him in the mountain in deep intercession with the Father; we see Him in Gethsemane, and O, the sweat of blood that came coursing down his furrowed brow, so deep in thought was He! But apart from these stands the cross alone, to show the world its meaning and its worth. "Behold the Man!" It is meant that we should see Him *now*, and, in seeing, be made partakers of His feelings. We often turn too quickly from the cross. It is true His hands and feet are bleeding, —bleeding drops of love, and the hanging body adds to the bitter cup already overflowing. But see, it is growing dark; the shades of night and death are closing over the scene; and while we stand with transfixed gaze, we hear a groan, and turning, behold His mother. Was it some new insult

they offered that moved this mother to groan? We turn again, and, lo, His side have they pierced, and that act of piercing has reached the mother's soul! It is not yet enough: the darkness deepens, and it is as though the earth and rocks could see and hear. Trembling as with abated breath, the universe looks on in silence as if to add more meaning to the cry, "My God, My God, why hast Thou forsaken Me?" And over the stillness of that dying hour the echo floats to the Temple, and entering upon spirit wings, rends the veil from top to bottom. We see the altar, but where is the victim? We see the ark; but where is the covenant? We see the mercy-seat; but ah! the cherubim have fled, and in the presence of that holy place, we cry, "O God! is this the Type of spiritual death,—when Thou wilt turn away from man, and man, in turn, depart from Thee?"

We see, we feel, we seem to know,
  But have we read the scene aright?
Is there not yet some more to learn
  Before our spirits see the light?

While the cross portrays to us the measureless depth of bodily suffering, there is still behind the veil,—the veil of flesh,—an unspeakable agony that mind alone can feel and see. We can not see as Thomas saw, but we can feel as Thomas felt, and, through the mind, which now alone can see, be made partakers of His suffering. The body is the mirror that reflects the act; the mind alone comprehends the meaning; and we have at this point arrived at last where the power and result of spiritual death are seen and felt.

The object to be accomplished almost invariably suggests the means; and the means employed measures the price of the result. The salvation of the human family was the object to be attained; and the priceless blood and life of the Son of God was the means by which it was accomplished. The sacrifice of the body of Christ upon the

cross fulfilled the law: that was the substance to which the shadow pointed; beyond that all was still a mystery.

There were some, but the number was small, who were able to see the meaning, as to the coming of Christ, that God intended to convey through the prophets; and even those who did see and knew the Child when he appeared, comprehended not His death, nor the manner of it. To the prophet Isaiah was committed the words that most clearly portray the dying of the Son of God. In the fifty-third chapter of his prophecy we have the scene vividly described in language which draws us so near to Calvary that our hearts seem to burn within us. In this chapter the prophet first proceeds to picture to the mind, in a most tender manner, the suffering of Christ as applied to the body, in which the law had its fulfillment. In the closing verses of that chapter he presents an entirely new thought to our minds. His words are: "Yet it pleased the Lord to bruise Him; He hath put him to grief: *when thou shalt make His soul an offering for sin.*" Not only was the body made an offering, but the soul as well; a thing the law did not and could not sustain: and this answers why the law could not make the comers thereunto perfect. There are three expressions of the prophet in this chapter which disclose the real suffering of Christ, and the true sacrifice. Not until we grasp the thought contained in the following words of the prophet, will we be able to comprehend the fullness of Christ's death. "He shall see the travail of His *soul,* and shall be satisfied." "Because he hath poured out his *soul* unto death." These expressions explain the sacrifice upon which the Gospel is founded.

As God had preconcluded there should be no remission of sins without the shedding of blood, upon that basis He instituted the law; but the blood of bulls and of goats could not take away sin, and therefore made the servers at the altar only ceremoniously clean. By this, God could dwell among them. But when the Gospel, which Christ came to

establish, was to be the means of reconciliation, there was to be a closer relationship to God. He now comes to dwell in man; and not until the mind or soul of man is reconciled to God can this be accomplished. Here is the interpretation of the two manners of sacrifice which Christ made upon the cross. And this forever sets at rest the anxiety existing in the minds of many as to what is the correct meaning of "the soul of man."

In the first place the prophet speaks of the body of Christ in full. He likens it unto a plant in dry ground, and without comeliness. Then he slightly introduces the thought of His being despised and rejected of men: "A man of sorrow and acquainted with grief." With this he turns to the object that could be seen: "We hid as it were our faces from Him. He was despised, and we esteemed Him not." Then he follows this thought until the body is finally laid in the grave; and turning to the soul, or mind, he foretells three conditions into which this faculty of Christ came before the sacrifice was complete. "When thou shalt make his *soul an offering.*" The body of Christ upon the cross presents to the world the picture of the depth of physical suffering, and the limit of it in killing the body. But mental suffering is beyond all that the body may or can indicate, and the soul is here placed as an offering. In Gethsemane was the travail of this soul begun, when in that night our Lord entered the conflict of redeeming the souls of men as well as their bodies; and as the cross drew nearer and nearer, that travail grew still deeper, until, upon the cross, God was satisfied,—and Christ poured out His *soul unto death.*

First the offering; then the travail in grief; and lastly the Soul dies as a sacrifice for sin. "He was offered for our transgressions, and raised again for our justification." The error into which many have fallen in regard to the meaning of the sacrifice of Christ, in His death, grows out of the wrong conception they hold concerning the soul of man. A

large number of very wise men have held that the soul of man is the animal life, or breath of man, his temporal existence in this world. If this be true, the sacrifice of Christ contained no more than that made under the law; and although there exists a wide difference between the kinds of body offered, it was nevertheless of perishable material, and could not answer for eternity; nor could it have any power beyond the grave. To this doctrine we can not assent, but hold that, while the body was offered as a sacrifice, it was the soul or mind that contained the significance of power that lay in the sacrifice; and for this reason Paul, in speaking of the virtue of the atonement, says that Christ "through the Eternal Spirit offered Himself," that an eternal inheritance might be obtained; while the blood of temporal things answered to the purifying of the flesh under the law, which was but a pattern of the heavenly, the heavenly things themselves were with a better sacrifice. At this point we are confronted with the question that, since the soul or spirit of man is eternal, and a part of God, for that reason it can not die, in the sense of becoming unconscious. This is admitted, and opens the way to prove in the most comprehensive manner the true solution of the death of Christ.

It was in the depth of Christ's mental-suffering that He cried, "My God, My God, why hast Thou forsaken Me?" It was the loneliness of the hour that bore upon the Soul or Mind of the Son of God. He looked for help, and, lo, there was none; all had gone, and He died alone. His friends had forsaken Him, and the Father had turned from Him; and this is the force and power of spiritual death: a separating from God. And, still further, the soul was conscious of it. Here is the sense and meaning of spiritual death that awaits all who will not consent to make the sacrifice of the soul or mind in order to conform to the death of Christ; this is the understanding that Paul had of it, and we are inclined to accept his position. The error of

advocating the doctrine of soul-sleeping, or the unconscious condition of the mind after the death of the body, is certainly not deduced from the death of Christ. There is nothing contained in the Gospel of Christ, either by precept or example, that furnishes a basis upon which to build such a theory. The fact that the soul or mind is a stranger to sleep, while the body is living, is sufficient evidence to prove the theory is not based on logic. The mind and spirit of man can no more sleep than God can sleep: the whole is never greater than the sum of the parts; and upon this fact the apostle asserts, there is a time coming when God shall be All, and in all.

The condition of being in prison has no meaning so long as the prisoner is unconscious; the fact of being conscious gives the word its meaning. Paul was laboring under the thought that when he was absent from the body he was present with the Lord; nor have the faithful in all ages passed down a different understanding for those who are still waiting on this side of the river.

Finally, as there is a foretaste of eternal life for us while serving God in the flesh, so there is also the deadening effect of spiritual death upon the spirit and soul of man in this life as well. If "to know God, and Jesus Christ whom He has sent," is eternal life, then to be without God, to know not God, to be out of correspondence with God, is to be carnally-minded; and to be carnally-minded is death.

THE RESURRECTION.

"If a man die, shall he live again?"—JOB.

"*A pillar and fountain of truth, and confessedly great, is the secret of piety. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*"—PAUL.

LIFE means growth, growth means expansion, expansion means fullness, and fullness means perfection. Starting from the most minute particles, God builds slowly but surely, until the purpose is complete; nor is there any stopping place this side of perfection with God. Upon the resurrection of the body hangs the hope of all that is to be beyond this material world of time and sense. However widely the religious world may be divided upon other parts of the Scriptures, when we come to this principle, we unite in staking there our all. It has been the corner-stone of the building upon which faith and hope have worked in all ages. It is the only thing that tempers sorrow with hope, and throws a ray of light over the darkness that surrounds the tomb.

As it has been appointed unto men once to die, so, with the same assurance, is the promise of the resurrection; one is as universal as the other. "For as in Adam all die, so in Christ shall all be made alive."[1] While the truth of the Adamic inheritance is accepted by all men, the promise in Christ has not been as universally conceded; nevertheless, the one is no more a fact than the other; the difference lies between the seed-time and the harvest. Nor does it re-

[1] 1 Cor. xv 22.

quire more faith in the one than in the other, when the seed and the harvest are compared. That there should be a resurrection of the body,—a coming forth from the grave,—is as consistent with the truth as that there should be a future life in the body; and if this be not a fact, then there *are no facts*. That the finite mind should readily grasp the magnitude of this thought is not to be expected; and that the initiated are slow to comprehend is no surprise.

To the patriot Job, the servant of God, at one time the resurrection was an unsolved problem, and only by studying the law of growth was he able to arrive at a solution. In the darkness that surrounded him he began to draw a comparison between man and a tree, in which he discerned the principle of growth. Strange as it may seem, when man is confronted with a mystery he invariably seeks a corresponding mystery in order to arrive at a solution; yet, after all, it is the only proper manner of solving the mysterious. The school that Job was attending had passed the simpler problems of life; the student had mastered these successfully, to the credit of himself and his master. Life along that simpler line had been met, with its complexities, and solved to the satisfaction of God, who, in response to the presence of Satan, said, "Hast thou considered My servant Job, that there is none like him in all the earth?"[2]

Whatever instruction and knowledge are to be gathered from the Book of Job, there are three things which present themselves very forcibly to the mind at the outset. First, adversity is the school at which we learn the deeper things of life, not prosperity. Second, there are no temptations that Satan, the flesh, or the world, can present, that God is not able to deliver us from, if we put our trust in Him. Third, it is only when we lose sight of the earthly that our vision is opened so that we are enabled to discern the heavenly. There is no part of the sacred history that more forcibly teaches these principles than the Book of Job. In

[2] Job 1, 8.

the midst of prosperity came adversity, gaining force and power until the last vestige was gone, upon which the hopes and pleasures of life were built. Reversion after reversion, closer and closer came the devouring flame, and, as by the breaking of a cord, all was lost, and, standing in the desert of affliction, apparently forgotten by all, He exclaimed, "Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord has taken away; blessed be the name of the Lord."[3] This was the first lesson with adversity as the teacher; it was presented to Job, and he mastered it.

As there are but two sides of life, the school of affliction has but two lessons for us to master: the outward and the inward, the visible and the invisible. The things without, we may master; but what of those that are within? And this is the basis of the second lesson that was presented to Job, when Satan was permitted to touch his body. By this means the inward faculties of the man were reached: it was a blow to the temple, and the spirit felt the shock. Time is kind to us, in one respect at least; she offers us the easy lessons first, and afterward those that are difficult. In this way Job was favored. The second lesson was infinitely more complex than the first. That, upon the impulse of the moment, the man of Uz decides an affirmative answer to this question is certain: "Is there not an appointed time for man upon the earth? Are not his days also as the days of an hireling?" And upon further meditation he declares that his "life is wind, and his eyes shall no more see good."

Here is the universal conclusion: in adversity our eyes can see only the things that are passing, and we have no prospect beyond the objects of time and sense. This was the first impression received by Job in his second lesson. How many have gone thus far, and, from the seeming emptiness before them, have played truant! Not so with

[3] Job 1, 21.

Job; he seems to have been the instrument of fate to determine the strength of opposite forces striving for his mastery. This is the school of *intensity*. Quality, and not quantity, is the supreme test. As the lesson continues, it grows in intensity, and, reflecting on what life had been, in the fullness and beauty in which he had lived it, and now realizing to what it might be reduced, the thought occurred to this servant of God, "If a man die, shall he live again?" Seeing that he had entered the world naked, and was destined to return as he came, and that beyond the present all was dark, with the grave awaiting him, he thoughtfully compared the life of man with the life of a tree, and gave the tree the pre-eminence. Thus raged the conflict within and without. As there is a time in all conflicts when the contending forces seem to be resting upon their arms for a more determined attack, so was it with Job. No doubt in his meditations he had gathered a little strength, and with that came a ray of light; slowly but surely it illuminated his mind; "Is this all of life? Shall a thing so real as life has been to him become so empty of good in the closing? Shall the mantle of clay forever hold, as in fetters, a thing as subtle as the mind? May it not be that this is not the end?" But in the question, "*Shall a man live again?*" thousands have followed Job's lead, and close upon the hour of death has this thought distracted the minds of the living.

By comparing the last expression of Job with those that preceded it, we find them separated by the most rigid lines. At first all was dark; nakedness was his beginning, and so would be the end. That there was an appointed time for man upon the earth, Job saw and felt; but further he could not go,—"I shall no more see good." But at length there was a change. With what earnestness of thought and feeling must the question have arisen in his mind, "Shall a man live again?" The thought itself foreshows a ray of light; and as we follow this student through the solution of

the problem of all problems with the searchlight that has been given us through the Son of God, we see the faint glimmer of the coming dawn serenely breaking upon the mind of Job.

Again, renewed, he enters the conflict. Spurred by the accusations of those who had come to offer comfort, and by them driven to the solitude of his own meditations, he, as one alone in battle, looks around to see if there be any help. Summing up the words of those who had come to him, he makes answer as the darkness seems to settle the more heavily around him, and breaks forth, "How long will ye vex my soul and break me to pieces with your words? These ten times have ye reproached me." He measures their words, and declares: "If I have erred, my error remaineth with myself. My God has stripped me of everything. My brethren are gone; my kinsfolk have failed me; my friends have forgotten me; I am an alien in the sight of my servants; my breath is strange to my wife; young and old abhor me, and God has forsaken me." This is the depth of the darkness which surrounded the servant of God before the light came. It is when darkness is at the worst that light comes; and as the glory of the light of truth burst upon the mind of Job, he broke forth in one of the most comforting expressions that can lighten the mind of man: "O that my words were now written! O that they were printed in a book; that they were graven with an iron pen and lead in the rock forever; for I know that my Redeemer liveth, and that He shall stand in the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

History informs us that the ancient Hebrews would not allow their children to read the Book of Job until they arrived at mature age, considering that its contents were of such a nature that the untried mind could not grasp them,

in the end producing confusion. (It would be a blessed thing if the parents of the present day would exercise more care in selecting the material for their children to read. Still when we estimate the immeasurable amount of injurious literature within reach of our children, we find ourselves all but helpless. Many, however, are too indifferent concerning this giant evil.)

When we consider the history of Job, as he is briefly introduced to us; the parties connected with the circumstances; the principle contained in the controversy; the final result ending in a victory over Satan and the flesh; and the blessed closing of the life so divinely begun,—we are lost in wonder at the lesson suggested by the narrative. While we may not be able to arrange the constituent parts so as to bring out the full force of the narrative, this much appears plain upon the surface: The lesson suggested, when considered in its true light, bears an intimate relation to the scene in which Jesus, the servant of God, enters the conflict with Satan and the powers of hell for the victory over Hades and the release of the souls that were held captive by him who had the power of death, spiritual death.

From the time it was said in the morning of life, "The seed of the woman shall bruise the serpent's head," the Father of mercies has continually kept before the mind of His servants the sacredness of that promise. Though hidden behind a glass that was somewhat darkened, there could still be seen the dim but certain outlines of the cross, by which Job was enabled to "know that his Redeemer lived, and should stand in the latter day upon the earth."

It is not definitely known at what age of the world Job lived. Students of sacred history are divided on the question; and as we have nothing positive to offer, we shall content ourselves with what the Scriptures give. There is, however, in the prophecy of Ezekiel a reference to Job, in which he is associated with Noah and Daniel. In the mind

of the writer, Job antedated the flood, and our reasons are as follows. The sacred history is divided into three divisions of two thousand years each; from Adam until Noah, from Noah until Christ. The last two thousand years, called the Gospel Dispensation, is the fullness of God's grace to the race of men. When this fullness is accomplished, mercy is done, and justice will then be supreme. In the intermediate period, during the life of Abraham, we have a striking lesson in which is taught the principle of the resurrection. The offering of Isaac upon Mount Horeb as a sacrifice was an impressive type of the cross and the resurrection also. In the mind of Abraham, Isaac's sacrifice was complete. Abraham had determined that the command of God must be obeyed. The test was a severe one. In all its features it was a perfect symbol of the offering of the Son of God. One thing, no doubt, was a strong support to Abraham,—behind all, fixed and secure, was the fact of the resurrection: "Accounting that God was able to raise him up even from the dead; from whence also he received him in a figure."

It is not thought that the first two thousand years passed without an evidence of the victory that would eventually be gained over the enemy of souls; and, considering the manner in which the patriarch is introduced to us; the circumstances in all their bearings; the direct reference to the sons of God—a title which, in the manner of its use, seems to be appropriate to that age of the world; the emphasis upholding the family institution,—all combine to weld a chain of thought that tends to confirm the above conclusion. This being admitted, we are enabled at a glance to witness the faithfulness of God to His promise, and the wisdom of leaving to the sons of men an evidence of the same: of which the history of Job gives a most impressive lesson.

So important is the idea of the resurrection, that few of the prophets have failed to speak of it. To the prophet

Ezekiel was portrayed, in a vision, the resurrection of the whole house of Israel. Daniel says, "Many shall sleep in the dust of the earth, and awake." Hosea, in emphatic language, declares that death and the grave shall be banished. His words are, "O death, I will be thy plague; O grave, I will be thy destruction!" And thus at last, by the guidance of the God of heaven, He came who was able to break the seal and let the prisoners free; as the prophet had said, "To them who sat in the valley and shadow of death, light sprung up." To be able to raise the dead was one of the strongest evidences that Christ gave of His superhuman or divine power. This seems to have been the extreme test to satisfy those who believed in Him. Of such worth did Christ consider this knowledge of His power to those who would believe in Him, that He even taught its efficiency to be so complete that "Those who would live and believe in Him should never die." Not that they should never come to the grave; but the grave should not be a means of separating them from God.

Previous to the resurrection of Christ, not only was natural death universal, but spiritual death as well; otherwise the words of Christ, "He shall never die," have no meaning. It is not so much the hope of resurrection that gives us comfort as the hope of resurrection through the fellowship of Christ. Paul's estimate was, "If in this life only we have hope in Christ, we are of all men most miserable." While Job and Abraham were enabled to know the resurrection as an established fact, and all the prophets, with the holy men in former ages, looked forward to it, it remained for Christ to demonstrate its reality in the power and glory which He alone could give it.

The principle having now been established, through the power which is given by the Spirit, we will next speak of the manner in which the dead are raised. The question, "How are the dead raised up? and with what body do they come forth?" has engaged the nations since the days of

Paul, and seems to be growing in complexity as darkness and unbelief envelop the minds of the people.

First, it is necessary to remark that the resurrection of the human race, as taught by the Scriptures, is divided into three parts. While the Revelator John speaks of but two resurrections, there are, in connection with that statement, several circumstances that demand our attention in tracing the matter in hand. Those whom Christ and the apostles raised before the resurrection of Christ Himself, are not regarded as subjects of a resurrection, from the fact that they died the natural death again. Christ is said to be the firstfruits of the resurrection; and those who arose when Christ came forth, will also be a part of the first resurrection, as they must have come forth in an earthly body, else those who were living upon the earth at the time could not have seen them.

Again, the object was to evidence the power of Christ to liberate the spirits of those who had died, and this could not be done to the knowledge of the living, but through the material body of the departed. And, further, as Christ came forth in the same body in which he was seen among the living, so likewise did those who came forth at His resurrection. In regard to the number that came forth, this is to be inferred from the facts that are implied and not expressed. The word many must be accepted, in meaning, as it stands connected with the circumstance in which it is found. One of the first expressions in which it is found is: "Thou shalt be a father of many nations;" Joseph had a coat of many colors; "Many shall sleep in the dust of the earth." When God summons witnesses, He follows the counsel of His own will; and as this was a case of proving the sufficiency of Christ's power we leave the matter at this point.

In regard to the "first resurrection," we can do no better than quote from the language of Paul: "For the Lord Himself shall descend from heaven with a shout, with the

voice of the archangel, and with the trump of God: and the dead in Christ shall be raised first." "Even so them also which sleep in Jesus will God bring with him." In the Book of Revelation we read, "And they lived and reigned with Christ a thousand years."

The question that agitates the minds of some is, "Who are included in the number that will reign with Christ; and where will that reign be?" Nothing could be more plainly taught in the Book of Truth than that all who have lived and died faithful to the Word of God, in all ages, will compose that number. Those who lived faithful under the law received the blessings of the Gospel when it came; those who have lived faithful to the Gospel as delivered unto them have fallen asleep in Jesus; and these, Paul says, "Christ will bring with Him." It seems all but useless to raise the question as to where that reign will be. In the many prophecies that refer to the gathering of the house of Israel, and the inhabitants of their own country, with allotted portions as of old, the reference to the condition of the earth during the peaceful millennial period, and the positive location of that reign by the psalmist, "The righteous shall inherit the earth and delight themselves in the abundance of peace;" as also the words of the Revelator, "And hast made us kings and priests: and we shall reign on the earth,"—these, and many more like passages that could be referred to, settle the matter beyond any room for controversy.

The fifth verse of the twentieth chapter of Revelation, being wanting in many of the ancient manuscripts, has caused a number of minds to conclude that there will be but one resurrection. The verse reads, "(But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.)" Should it be that the above parenthetical passage was not included in the prophecy, there need be no change in the meaning; the first part of the chapter certainly fixes the time, and when it will begin,

and when it will end; the closing part of the same chapter qualifies the fact of a second resurrection.

In the sixth verse of the chapter referred to we read, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." That there will be a first and a second resurrection, and that they will be at least a thousand years apart, is as plainly foretold as that there will be a thousand years of peaceful reign of Christ and His saints upon the earth. The one could not in any sense exist without the other; to reject one is to deny the other; and that means to oppose revelation.

It is feared that even the people of God do not comprehend the full meaning contained in the blessings that are promised to those who will be permitted to enjoy the glorious reign of peace and righteousness. If purity and holiness is the standard, what less can those do who will enjoy it than practice now? When the glory of Christ and His righteousness shall fill the whole earth, and equity and justice be meted out to all, even to the beasts of the field, "when none shall hurt or make afraid in all my holy mountain," shall he who will not practice these principles now, be worthy to enjoy that reign? May it not be that we build too largely upon hope and promise, and become indifferent about laying the foundation upon which those things rest? Since the kingdom of Christ, which will be upon this literal earth, and measured by the same standard of time that has counted the years since creation began, and the substance upon which the inhabitants of the earth will subsist will be temporal and earthly, it follows that the bodies in which the saints will be raised are not "immortal" in the full sense of that word. That there will be three classes of peoples upon the earth during the thousand years of Christ's reign, is sustained by the Scriptures.

First, Christ and His saints will compose the governing

power; this is evidenced by the following Scriptures: "And judgment was given to the saints of the Most High." "And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations." "Do you not know that the saints shall judge the world?" The second class will be composed of the whole house of Israel that had not been faithful to either covenant, Old or New Testament, in the day in which they were delivered unto them. So few of those who claim to accept the Scriptures as divine revelation understand the glorious promises awaiting that chosen people during the millennial age, that special attention is given to the subject here.

That God will gather His people and place them in the land which He promised to them in the days of their fathers is positively declared in the words of the prophets. "Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, He against whom we have sinned? for they would not walk in His ways, neither were they obedient unto His law. Therefore He hath poured upon him the fury of His anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart. But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. . . . For I am the Lord thy God, the Holy One of Israel, thy Savior. . . . Since thou wast precious in My sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back; bring my sons from afar, and my daughters from the ends of the earth; every one that is called by My name: for I have created him for My glory, I have formed him: yea I have made him."[4] "For I will take you from among the heathen, and

[4] Isa. xlii, 24, 25; xliii, 1-6.

gather you out of all countries, and will bring you into your own land."

For the sake of brevity, we have quoted a few of the passages that treat upon the gathering of the house of Israel in the day when Christ shall come to redeem the chosen people of God, as was promised them in the days of their fathers. The reader can easily find those that are here omitted by referring to the references from those quoted in the marginal Bible. That the whole house of Israel is included in these promises, is assured in the following passages: "Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves. And I will put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."[5] Nothing can be more positively foretold by the Word of the Lord than that the whole house of Israel, the living and those who have died, in all the ages past, and in every place whither they have been scattered, shall come forth, and enjoy the blessings of that glorious reign of Christ upon the earth.

Some incline to the opinion that it will include only the faithful of the Jewish people. This can be shown to be far short of fulfilling the promise. In order to prove that the unfaithful will be also brought forth, we quote from the prophet Ezekiel the following: "Behold, I will take the children of Israel, from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: and will make them one nation in the land upon the mountains of Israel. Neither shall they *defile* themselves any more with their *idols,* nor with their *detestable things,* nor with any of their *transgressions;*

[5] Ezek. xxxvii, 12-14.

but I will save them out of all their dwelling places, wherein they have *sinned,* and will *cleanse them:* so shall they be My people, and I will be their God."[6] In this Scripture is included all those who had sinned, and all who had transgressed, and God has said He will cleanse them in that day when He will gather them. This, evidently, can not mean those who had never worshiped idols or detestable things; those who were faithful will reign over these, with Christ and His saints. Further it is declared they shall inhabit their land as of old; "And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt, and they shall dwell therein, even they, and their children, and their children's children, forever: and David My servant, shall be their prince forever." These Scriptures prove as forcibly as anything can be proven by revelation, that all Israel shall be saved, as Paul declared in his day. And, further, this apostle understood that that saving would include a resurrection, as His words express: "For if the casting away of them [the Jews] be the reconciling of the world, what shall the receiving of them be but life from the dead?"[7]

It is thought needless to offer any further comment upon these Scriptures; they are plain, and express a thought that is concrete and finished; nor can they be construed to have any other meaning; if this is not the place for them, there can be no place found for them. Many more passages could be offered upon the same point; but for the sake of brevity they are omitted. The reader's attention is again called to the references connected with them. It was because of these plain and express promises that God had given to the house of Israel, through His prophets, concerning the glorious reign of Israel upon the earth, and their supremacy above all others in that reign, that their fulfillment was expected when the Messiah should come.

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[6] Ezek. xxxvii, 21-28. [7] Rom. xi, 15.

In carefully studying the many prophecies relating to the blessedness that awaits that people, and the force and clearness with which the prophecies are expressed; the intimate relation which Jehovah, their God, has always declared existed between Him and them; the Fatherly care and concern that God has ever exercised over them, with the avowed assurance that eventually the glory of Jacob would fill the earth,—we are led to see one of the main reasons why they rejected the Child of Bethlehem as their King. Not that they had a lawful cause, nor that the prophecies were all one-sided,—the manner of the Messiah's coming, and their treatment of Him, as also the cruel death they would inflict upon Him, were as plainly foretold as the promises of their future glory. Through the breaking of the law of God they became corrupt in all their associations, socially and religiously, and were deaf and blind to the true meaning and interpretation of the law and the prophets; a result that will as surely follow every people so erring, as day follows night. In the self-righteousness of their vain religion, the Jews were led to great boldness in claiming all the promises that God had given them by way of blessing, but failed utterly to see the curse that rested upon them for their apostasy from God. Had they been as wise as they were zealous, they might readily have discovered that they were in no condition to enjoy the promises at that time, even if God should have bestowed them. All that Heaven has promised that people they will receive, whether it be blessings or cursings, and each and all may rely upon the conditions prepared for them.

For almost two thousand years the hand of Jehovah, and every other hand, has been against the house of Jacob, and ere long the God of Zion will say, "It is enough." As the destroying angel, who stretched out his hand over Jerusalem, was told, "It is enough: stay now thy hand," so will the hand of persecution be again stayed from de-

vouring the seed of Abraham. Nothing in the revelation from Heaven so fully explains the character of God and His justice toward the sons of men as the history and prophecy concerning that people and nation. The law is not only "a schoolmaster to bring us to Christ," but also an indispensable means of revealing Christ. It is the key that will unlock every secret contained in the Gospel, while the Gospel proves the divinity of the key. The Gentile nation, which is looking for the blessings that are to cover the earth, to come while the earth is invested by the present corrupt religion,—whose only zeal is in "putting darkness for light, and light for darkness,"—will be as disastrously disappointed as were the Jews concerning the time when they should enjoy their own land in peace. That the blessings which God has promised to both Jew and Gentile will indeed be enjoyed, is as certain as the throne of God is in heaven; but neither will be permitted to partake of those blessings until men fear God and work righteousness upon the earth.

That there will be a destruction of the Gentile nation before the arrival of the dispensation of righteousness upon the earth, is as plainly foretold as that there will be a second coming of Christ. Nevertheless, there will remain a remnant of the Gentiles that will not be destroyed in the great battle which Gog and Magog will wage against the house of Israel when its people are gathered in their own land. The prophet Zechariah speaks of a third part that shall be left and not be destroyed. From the language used, we reasonably conclude it will be "the little ones" that will not perish with the army that will be arrayed against God's people.

As there was a remnant of Israel left when their city and nation were destroyed, so shall there be a remnant of Gentiles left that will not be consumed in that great battle. These will form the third part that will inhabit the earth during the millennial period. It has been previously

stated that the saints will not be resurrected in a wholly immortal body; a further reason will now be given why this should be. Apart from the faithful, the whole house of Israel and a third part of the Gentiles will live upon the earth, and multiply rapidly during those thousand years. They will till the ground, and gather the harvests, and tend their herds and flocks, as is now done; only there will be no sin and no harm come to them or their labors. In short, the whole earth will be then as God had created it, yet withal it will be mortal, subject to the imperfections of time; and, by the decree of God, immortality and mortality can not dwell together. Immortality is endless; not measured by time; not subject to separation; hence can not be altogether the state of man during that dispensation. The period when immortality proper shall be the inheritance of the saints is when they shall appear with their Lord before the throne of God in heaven. They will then have arrived at the morning of eternity; an endless life, because of endless environment; no change will ever more disturb them. They will then be in the eternal presence of immortality, and nothing but immortality can dwell there; nor can immortality dwell on this side of that place. They will then be with Him who only hath immortality, dwelling in the light that no man can approach, whom no man hath seen, or can see.

The last resurrection will take place at the closing scene of this earth's existence. Judgment will shortly follow; after which a baptism of fire will be the only means by which any further product from this earth shall be brought to maturity. That there will be two classes of persons in the last resurrection is assured by the words of Christ Himself. In the fifth chapter of John's record we read the following: "Marvel not at this: for the hour is coming in which all that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resur-

rection of damnation." And in the book of the prophet Daniel is found the same expression: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The first and the last resurrections are at least one thousand years apart; and since all the saints had come forth in the first resurrection it follows of necessity, there will be some who will come up justified in the last.

It is strange that so few professing people have been able to reconcile this Scripture with their understanding; or, more properly speaking, have been able to reconcile their understanding with this Scripture. It is because so many undertake to reconcile the Scriptures with their opinion, instead of reconciling their opinion with the Scripture, that the Scriptures are wrongly interpreted. The passage referred to is not in any way figurative; neither is it symbolical: it expresses a plain fact, in plain terms; and so places the time that there can be no misunderstanding. It is the last resurrection referred to, or the words of Christ have no meaning: "All that are in their graves shall come forth," and some "to everlasting life." Another fact is, they have missed the one thousand years of Christ's glorious kingdom upon the earth. The next consideration in this connection is that they come up at the end of the period in the last resurrection approved.

The question now arises, Who were these people? what were their relations to the Church during their lifetime? and upon what does the merit of justification rest? By turning to the twenty-fifth chapter of Matthew we read the following: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations; and He shall separate them one from the other, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His

right hand, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited me; I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, When saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

In our effort to locate this class, several thoughts enter the mind. The first is, they could not have been professors of religion, for the reason that they were not looking for or expecting what they received; on the other hand, almost all those who profess the Christian religion are expecting, possibly, more than they will receive. Secondly, they were not enemies of the Church, but friends; and upon their friendship for the Church was based the cause of their justification. In answer to the question as to why they were to receive this unexpected approval, the answer is, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

The fact that we have such characters, and that there have always been those who, in all ages, have been willing to help the cause of God and His people, proves the justice of God in dealing with men upon the merits of their works.

When we consider the manner in which God rewarded those who offered a helping hand in order that His cause might prosper, even in this life, we can readily comprehend the consistency of the conclusion that He will be equally kind in the great day of reckoning. In the days of Israel, when the spies were sent across Jordan to bring a report

of the land, a woman whose name was Rahab, though a harlot, protected God's servants, and afterwards became the great-grandmother of Boaz, who was the father of Obed, who was the father of Jesse, who was the father of King David. Ruth the Moabitess, who left her own people, and cast her lot with the chosen of God, became the wife of Boaz. While Nicodemus had said to Jesus, "We know Thou art a Teacher come from God," and helped to take down the body of Christ from the cross and lay it in the sepulcher, we have no further account of his associating with the followers of the Lord; yet who shall say he will not receive his reward? There are those around us even now,—we meet them wherever we go,—who, while they are not members of the Church, are always its friends, and willing to assist it when assistance is needed.

The only sin that can be laid to their charge is the sin of omission; nor shall they escape judgment; "For how shall they escape who neglect?" Yet the power of the "second death" upon such sinners is limited to one thousand years. Herein is knowledge which contains a most solemn warning to all men who neglect the duty of the present day of salvation. A life shut off from God and His people, and all the blessings which go to make life worth living, even now, is but a living death. The few days and months of those who spend their time in prison seems to them an age, when the laws of man have demanded justice. But who can measure the state of that soul which, for a thousand years, is turned away from God and all that God has given to man in order that life should be filled with good? If the sin of omission requires one thousand years for remission, and to reconcile man to his Maker, let those who commit the sin of commission think of this before they further increase the debt.

If life in this world, amidst sin and wickedness in all the forms that the mind of Satan and evil spirits can invent, is still sweet, what must be the unspeakable pleasures

that will surround those who are permitted to live during the coming ages with Christ? If Moses, the servant of God, was justified in choosing affliction with the people of God, rather than enjoy the pleasures of sin for a season, should we not be equally wise? Better by far is it to endure the afflictions that sinners may offer than to fall under the righteous judgment of God. Paul, when considering the comparison of this present life with the one to come, says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." The psalmist David, in his comparison of the life of the man who would serve God with that of the one who would not, says: "For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

Such is the testimony of men whom God approved; men who were willing to deny themselves of the pleasures of sin and the friendship of the world in its rebellion against God and His Word; and who, by so doing, left to those who follow after an example of the life which God will accept. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: this is the second death."

UNIVERSAL RESTORATION.

The more virtue there is in a principle, the more general is the abuse of that principle. To know how to use the things of this world, as not abusing them, is the secret of enjoying the blessings of life in the way and manner designed by Him who gave them. Not until we acquire the knowledge of the design of a gift can we rightly appreciate the gift. The history of man abounds with evidence that proves his failure to acquire this knowledge. By the abuse of liberty men have become slaves in all ages. Following the example that was set by the first pair in the morning of life, the entire human family has missed the design of God by abusing that which was intended for a blessing.

In the acquisition of knowledge man lost his innocence; and only in this way can he ever regain it. Ignorance does not antagonize innocence until a certain point is reached beyond which the contest begins. How much knowledge man acquired in the first transgression, we know not. But the fact remains, whether he gained much or little by that transgression, he lost his innocence, which caused his separation from God. "A little learning is a dangerous thing," but more learning will remove the danger. If the doctrine of restoration be not a possibility, then man can never reclaim his innocence. And if the sacrifice of Christ be not a sufficient plan through which the human race can be restored to God, the design of the Creator can never be accomplished. "For Thy pleasure they are and were created."[1]

If, then, the creature can confute the design of the

[1] Rev. iv, 11.

Creator, a part becomes greater than the whole. In no principle with which men have to deal is the application of law more general than in the salvation of the human race. The question is not, however, upon the possibility of restoring man into fellowship with God in an individual sense; this is accepted by all believers; but is the principle universal? This is the issue; and as it is the issue, both sides have gone to extremes to maintain each his own position. Nor is this manner of defense uncommon when we take extreme grounds. It often happens that the manner of defense does more toward separating disputants than the principle in dispute. Because of such misuse of debate, and the absurd manner in which many of the advocates of the doctrine of sanctification present their views, thousands have gone to the other extreme in abuse, and, by so doing, have injured a true principle of grace. To reject a thing upon the ground that it is abused, is an error; and to claim more for a factor than it contains, is also wrong. In our searching for light, this doctrine has presented itself, and the abuse noted upon both sides is the occasion for this paper.

Starting with the fact that restoring man to God can only be brought about by reclaiming his innocence, and that virtue lies in the sacrifice for that purpose, it then follows that the sacrificial victim must of necessity be innocent. This the Scriptures confirm: "The Just died for the unjust, that He might bring us to God!"[2] If, then, the virtue and power of the sacrifice lies in the innocence of the Victim, all who are partakers at the altar receive the same virtue when they have made the same sacrifice. This can be the only interpretation of any religion built upon sacrifice; for this cause it was said, "God was in Christ, reconciling the world unto Himself, not imputing unto them their trespasses."

The trespasses referred to in the above text can only

[2] 1 Pet. iii, 18.

mean those of a passive nature; to include those of an active kind would be to ignore responsibility, which is against reason and justice. By attempting to maintain this unreasonable position, many have fallen into serious mistakes. Those who undertake to establish the position rob the cross of its true meaning, and count the blood of Christ as an unnecessary offering. Setting at naught the doctrine of regeneration, as also the doctrine of the resurrection; arraying themselves in opposition to many well-defined truths immovably settled in the inspired volume; teaching absurdities of their own invention; devising conclusions to suit their imaginative fancies,—they have so mixed truth with error that their entire system of ethics has become a stock of vanities. When men attempt to wrest the Scriptures from their intended meaning, and assume to determine a principle in conflict with Revelation, they ignore the guidance of the Spirit; and having nothing left but their own imaginations to direct them, they blindly fall into confusion and folly. Others, discerning the danger in such extremes, have gone too far in the opposite direction, claiming that the doctrine of restoration in substance is utterly opposed to the teaching of the Scriptures, and that those who accept it are following in the steps of heathen philosophers. There is still another class who seem to have found an intermediate ground, which to them seems to be at least tenable; but they also, in many instances, have abused the principle through a wrong conception of it; and confusion in many cases has been the fruit of their labors.

Believing still that the doctrine of restoration is of Divine appointment, and aside from that, "No man shall see the Lord," it is also further accepted that it is "universal," but only along well-defined lines marked out by the Word of God. By accepting the doctrine as being in keeping with inspiration, it is at once recognized as sacred and inseparably connected with the eternal design

of the Creator. Should this position be found true, it can only be so when supported by certain incontrovertible facts in perfect harmony with revelation; which is as much as to say, the Word of God sustains it.

As no proposition should be accepted in stronger terms than the evidence upon which it rests, and since nothing that is not based upon certain immovable grounds is worthy of the time it takes to controvert it, the following propositions are offered as a basis for this defense:

Proposition I. Everything that had a beginning must have an end.

Proposition II. The mission of Christ was to destroy the works of the devil; and since God knows no defeat, that mission can not be complete until "God is All and in all."

Proposition III. If the creature, by partaking of the Divine nature, becomes kind and forgiving, the Creator, who is perfect in the same attribute, must in the same proportion be forgiving.

Proposition IV. Since God is eternal, it becomes impossible for the creature, who is mortal, to institute a principle that could remain eternally in conflict with God.

Proposition V. In no way could God have shown more wisdom and love than in giving man freedom to act for himself; and, after having sown the seeds of misery and despair, permitting him to reap the harvest; and then requiring a recompense at his hands, and finally through the principle of love, restoring him again to fellowship.

Upon the first proposition, this much can be said first: It is immaterial to our investigation when that Beginning began: the fact that a thing had a beginning is sufficient proof that it could not be eternal. That which is without beginning and without end, is the only conception that the finite mind can have of eternity; and that is but faint. We seem to apprehend the efficacy of the Word through the meaning that has been attached to it. Nor could even this

be of any real value to us were it not for the comparison we are able to make between the things that are perishing and passing and the things that seem to be unchangeable. Through this means alone are we enabled to grasp, as it were, a faint image of the thing. We see, and yet we see not. We hear, and still there is no sound. We comprehend, but so small is our comprehension that we can not explain. The glass is darkened. That which we are asked to believe has come to us by a revelation: a voice from the Infinite to the finite. As far as the finite is able to comprehend, to that extent individual responsibility is a just demand, as shown by the law that the wisdom of God committed to man.

"Know thyself," was the wisest saying of the wisest heathen philosopher of antiquity. "Our origin necessarily engrosses the first page of self-knowledge, and here the Scriptures begin." "In the beginning, God created the heavens and the earth," and the concluding work of that beginning found man upon the earth, bearing the image of Him who created him, with a law by which he was to live or die. Whatever man has ever known, or ever will know, of his origin, is contained in the history of his beginning. The speculations of men have not yet robbed the race of that fact, though they have been making the attempt since the days of Celsus. Accepting the revelation from heaven as the origin of our existence,—and aside from that we have no authority,—shall not the same revelation reveal the closing page of man's history? If we build upon the one, we can not reject the other. From this conclusion there can be no appeal, if harmony is to be our guide. Nor is there any room for speculations upon theories in regard to the manner of procedure in the creation. "Who hath known the mind of the Lord, or who hath been His counselor?" Or, "Shall the thing formed say, Why hast Thou made me thus?" The presence of evil in the creation proves God to be the Author of it; and this at once appeals

to our confidence that the substance, or thing, was a necessary factor in order that creation should be complete.

In this thought is contained the basis of what the Scriptures term "the foreknowledge of God." In the prophecy of Isaiah we read, "I am the Lord, and there is none else, there is no God beside Me. . . . I form the light, and create darkness: I make peace, and create evil; I, the Lord, do all these things." We are not to conclude that evil, as it meets us here, is in any sense connected with sin, or the meaning of evil, when used in that sense. Words very often take their meaning from the connection in which they are used. The command from the Creator to the creature was that he should not partake of the evil: the act of connecting man with the evil formed the transgression, and that is sin. For sin is the transgression of law.

All that is connected with the first sin is of time, and hence it can in no sense be the cause of an effect that could be called eternal, without destroying the meaning of the word. There can be no greater trespass upon the relation of words and their qualifying power than to attempt to use an eternal attribute to qualify a principle of time. The Greek writers were not guilty of such a breach of language: they modestly left that contrivance for our modern translators.

It is admitted by all linguists of note who have given the subject thought, that the Greek word *aioon,* or the adjective form *aioonios,* does not mean eternal. The word, when properly rendered, would be age-lasting. Had this been adopted by our translators, we would read, age-lasting fire, age-lasting judgment, age-lasting damnation,—which would be in perfect harmony with the spirit and meaning of the word. There is but one sense in which the word eternal can be used and give the word its proper meaning; and that is in connection with God and His attributes. There is no thought in the revelation of God

that is more expressly emphasized than that all created things, with age and time included, shall have an end.

The question arises, Has the term age-lasting the same force when applied to the happiness of the saints as when speaking of the judgment of the sinner? Yes; the word *aiōn* means age-lasting, and can not go beyond that wherever and whenever applied. The life of the saints and the Giver of that life and peace are eternal, hence shall last through all ages, and to all eternities as well. No subject in revelation so profoundly proves that man has an eternal principle as the one at issue. Man never had a beginning in the spirit; that which the grave can not contain was and is eternal with God, being a part of Him. Man had a beginning in the flesh, and must of necessity have an end, if he is ever to enjoy the presence of his Maker. Heaven is principle, more than locality; locality can mean very little to us when separated from principle, whether it be here or hereafter. Whatever may be our conception of the "new heaven" and the "new earth," anything short of their eternal existence can not be in keeping with revelation or the infinity of God.

Sin being a thing of time, must necessarily have an end, with all that pertains to it. Judgment and Gehenna are products of time; Satan, as Satan, is a product of time, or, at least, had a beginning, and will finally have an end. This is but a simple application of law, based upon the meaning of words, when used to define a principle.

Proposition II. The mission of Christ was to destroy the works of the devil; and as God knows no defeat, that mission can never be complete until God is All and in all.

No student of the Scriptures can fail to observe that the one and supreme thought running throughout the entire volume, permeating every act of the Divine Mind, is to restore the creature into fellowship with Himself. Nor is the human race the only object of His notice. Our Lord

taught that "Not a sparrow falls to the ground without My Father's notice." So careful was He to impress the tenderness of the Creator towards the creature, His teaching was, "The hairs of your head are numbered." The example of our Lord was one of love and kindness; and those who would be His must follow that example, even down to the smallest worm that crawls upon the ground. No barrier that has ever been constructed by men or devils has been able to withstand the force of love; and to this the Scriptures bear testimony: "Every knee shall bow, and every tongue shall confess, that Christ is Lord." If Christ "tasted death for all men,"—that is, spiritual death,—can the Power which crowned Him victorious be felt and realized until the design be accomplished? Never! If God is the Savior of all men, and especially of them that believe, can His saving power be effective until all men are brought to accept the means of saving grace? Why is it that so many are extremely partial to their own peculiar views in accepting the Word of God? Would it not be many fold more consistent for all believers to look forward to the ultimate victory of their King? That God, in creation and in preservation, designs all things for His glory, is a well-defined truth fully sustained by His Word, and the gift of His Son was to the end that such design should be finally accomplished. If there be a failure here, it follows that the power of God is limited; and this itself would prove the Scriptures not of Divine origin. We are not discussing the manner in which the end shall be reached, but the necessity of reaching the end in order to prove the revelation of Heaven to be true.

The power of God and the wisdom of God are equal. The mercy of God and the justice of God are also equal. There could be no mercy unless it be founded upon justice; nor could there be true justice unless it be tempered with mercy. This is the highest conception the finite mind can have of law wherever applied; and it is akin to the Infinite.

Shall we claim more for man than for God? When all knees bow, and all tongues confess that Christ is Lord to the glory of God the Father, can justice founded upon mercy ask for more? Could further retribution founded upon justice be of any merit? Men by their own laws have answered, No. Is man more just than God? Many, and very many, it is feared, worship the unknown God.

The Scriptures teach that the last enemy shall be destroyed; and that enemy is death, spiritual death. If that which separates man from God be destroyed, there remains no further removing in order to restore man to his Maker. At that time it will be said, and not till then, "God is All and in all." Nor is there anything connected with the principle of universal restoration that is foreign to the revealed Word of Heaven.

The manner in which God has declared, by the mouth of His prophets, that He will deal with the house of Israel is conclusive evidence that the doctrine is of Divine origin. The apostle to the Gentiles sounded the keynote when he said, "And so all Israel shall be saved." Time and again has God declared that He would gather His people from every land whither they have been scattered. The sea shall give them up; the earth shall not hold them back; they shall come from the north and from the south, from the east and from the west, and in the name of the anointed Messiah they shall all be finally saved. If the Scriptures do not teach the universal salvation of the house of Israel, and that to that end God has looked through all the passing years of time, they are an unsolved and unsolvable problem. He who would undertake to dispute the universal restoration of the house of Israel will join issue with God. While the Jew shall cry "My Father" upon the principle of birthright, the Gentile shall cry "My Father" through the spirit of adoption. And upon this point, those who hold as *absurd* the system of "universal restoration" should be wise enough to discern their error. For almost two thou-

sand years the chastening rod of Jehovah has been resting upon the Jewish people and nation; their afflictions are too numerous to mention here; words can not describe the sufferings of the children of Jacob; but ere long Zion's God will say, "It is enough." This proves that the time will surely come when the same God will reckon with the Gentiles.

Further, in the restoration of the Jewish nation is declared a literal resurrection as plainly as it is possible to qualify a term in words. Those who deny the future resurrection of the body, and yet hold the doctrine of restoration, stand in opposition to the thing, and also to the manner of performing that which they claim to believe; which is equally as abusive of the principle as those who openly oppose it. Again we note that the manner of performing a thing is as sacred as the thing itself.

Proposition III. If the creature, by partaking of the Divine nature, becomes kind and forgiving, the Creator, who is perfect in that attribute, must in the same proportion be forgiving.

The predominating thought in the Christian religion is to transform the worshiper into the nature and virtue of the object that is worshiped. A religion that fails to do this is worthless and false. If "God is Love," then those who are transformed into His image must be loving. If *man* can conquer his enemies by love, shall not God be able to do as much? The power of love to unite is proven in every condition in which man has ever been found. Love will unite all that is susceptible of feeling, even down to the lower order of things; nothing has yet been found that is possessed of feeling that can long resist the influence of love. Shall He whose name is Love fail here? Ah! Never! We recoil at the thought. Upon this principle alone Paul based the thought, "We shall be more than conquerors through Him that loved us." Might can subdue; and power, by reason of superior strength, may conquer; but

neither can produce love from the captive. God has said,—Not by might nor by power, but by My Spirit, the Spirit of Love, shall you succeed. Can the spirit of love chastise? Yea, verily. That is one of love's truest ties. "Whom the Lord loveth, He chasteneth, and scourgeth every son and daughter whom He receiveth." No parent can show true love for their offspring, and omit the chastening rod; and the beautiful thought is, the child that is properly corrected, will have the greatest love for the parent; proving at once the effect of the uniting power of love.

If we who are fallible and prone to err, can demonstrate a principle so near akin to that upon which restoration is founded, shall not He who is perfect reap the full harvest of it? If man, by the proper use of this power, can subdue his enemies, so that ill-will and hatred be destroyed, can God, who is the Author of it, be eternally angry? It is written, "And God shall wipe away all tears from all faces." Does the finite man possess a power that can still rebel? It is thought not. There is a sin that shall never be forgiven,—neither in this world nor in the one to come. But is it not also written that "The uttermost farthing shall be paid?" That which is paid needs no forgiving; the act of paying removes all cause of forgiving. Likewise, a fire can only burn so long as it is kindled; when that ceases it needs no quenching, but dies from the work of its own hand; having destroyed the means by which it was sustained. The doctrine of universal restoration is founded upon the natural application of law, and when nature and grace combine to support a principle, we have the most warranted proof that the conclusion is correct. If one prodigal could return, may it not be possible that all could follow his lead? If God can forgive one, may not the time finally come when He will be justified in receiving all?

Proposition IV. Since God is eternal, it therefore be-

comes impossible for the creature to institute a principle that could remain eternally in conflict with Him.

Should this proposition be found false, there remains nothing left upon which to build the pre-eminence of the Creator over the creature. In fact, the opposite is true. The act of sin separates from God; and since the design of God was that all should glorify Him, and in return the subject from which praise come should be blessed; should this be eternally frustrated, the creature has the pre-eminence of power, and the whole system becomes an unredeemable wreck.

Those who advocate the doctrine of eternal punishment place the Scriptures in a strait from which no reasoning in the power of man can deliver them, should the position be true. It is the most dangerous work to undertake to make God say that which He has never said. It is impossible, from any standpoint, to produce more from a factor than the factor itself contains; should man by sin accomplish his eternal separation from God, this principle would be without foundation, and the law of equality is dead.

Proposition V. In no way could God have shown more wisdom and love than in giving man freedom to act for himself, and, after having sown the seeds of misery and despair, permitting him to reap the harvest; and then requiring a recompense at his hands, and finally restoring him into fellowship.

The nature of man demands freedom of action, and in return reason dictates that he should incur individual responsibility. Aside from this, there can be no intelligent meaning attached to the plan of salvation. The principle of salvation contains all the beatitudes of God magnified, that man may be enabled to see them; as also that God may be able to display them, at the same time developing all that is good in man. In no way that the human mind can comprehend would it be possible for man to feel and realize the greatness and goodness of the God he is called

to honor than through the means of a Savior. When all men come to see and feel the true worth of God's gift to them, they will be drawn to adore Him who gave them the gift.

The principle of universal restoration, also upon this point, appeals to us in a most reasonable and natural way. There is no class of men, however low they may be in the scale of development, that can not comprehend the meaning of salvation from physical destruction. Many of the lower orders of creation,—and may not the same, in fact, be said of all of them?—are sensible of the safety and protection which is afforded them. Should this principle, even now, in the midst of a world of war and carnage, obtain universal recognition, all men would unite as common brothers. Let it be established that salvation from oppression and wrong is a human right, and let it be to the extent that all can see and feel assured of it, and this world and all that is in it will be turned from sin and ungodliness. Could there be a more just cause for honoring the One who is able to carry so blessed a measure into effect? Has not God promised in His revelation to man such a time in the future, when the Savior of the world will prove to Satan, angels, and men, that such is His design, and that He has the power to perform it?

Again, we are confronted with the fact that, through and by natural law and natural means, God will demonstrate the meaning of the Eternal; and that it is not beyond the reason of man to arrive at a conception of it. As the rose slowly unfolds its beauty to the vision by a process of growth, following the well-defined path of law, so has God as slowly and as surely revealed His power and beauty to the minds of men through the inner vision of the soul. The contest of good and evil within the heart and soul of the prodigal son was a bitter one: how long it had been in progress we know not; but one thing is evident,—the victory was gained only when both sides were driven to the

verge of defeat. Further and further had the better spirit in the man strayed from purity and home, wandering from the fountain at which it was wont to drink, until in sadness and despair at last it found a check in its downward way. Upon the other hand, lust and sin had had their fill; the fire so long pent up had broken out; and now it lay smoldering upon the ruins of the conflagration for want of further kindling. Evil had done its worst; for a time home and purity had suffered a crushing defeat: but in the final struggle, they wrenched victory from that defeat, and the triumphant cry was, "I will arise and go to my father's house."

Whatever else our Lord may have designed to teach in this parable, nothing is more forcibly expressed than that heaven and home will ultimately obtain the victory. That home and its comforts were indelibly impressed upon the mind of the prodigal is sanctioned by the narrative; but had home ever been so attractive as when he returned to it? Is there a principle that can so deeply touch the human heart as the principle of salvation, when all else is gone? There is not.

Above all, and through all, God reigns; and His opportunity is only when man has reached his extremity; and the comforting thought is that He always improves it. In that day, when we shall all stand before the judgment bar of God as common brothers, shoulder to shoulder, to answer according to our works, think ye that anything short of the grace of God will be able to save us? As it is written, "Not by works of righteousness which we have done, but according to His mercy He has saved us, by the washing of regeneration, and the renewing of the Holy Ghost: that being justified by His grace, we should be made heirs according to the hope of eternal life." The final restoration of all into fellowship with God is thought to be supported by the inspired volume; and for that reason it becomes the means by which God would manifest His mercy and love

in a way in which the creature and the Creator could enjoy the greatest happiness.

Accepting the doctrine of universal restoration as being true, by what system or method has God designed to accomplish that end? In answering this question, nothing but the simple application of law shall be our guide. Anything short of that would be presumption; and here is where very many have gone wrong in dealing with the subject. There are three methods by which this glorious end will be reached: and the Scriptures fully define them, when correctly understood. Those who defend the doctrine of universal restoration upon the ground that there is no efficiency in the sacrifice of Christ that can reach men, and thus deny the atonement as being of a vicarious nature, are in error. Because, in order to arrive at such a conclusion, they are forced to asseverate that which they have no power to deal with. Nothing can be more immovably fixed by the decree of Heaven than that the sacrifice of Christ was, in deed and in truth, what these theologians have denied. To undertake to establish a principle upon such reasons as they advance is little short of blasphemy. If we are driven to such extremes in order to support a principle, far better, a thousand times, that we had forever remained silent. If the cross did not support a vicarious sacrifice, no meaning can be attached to it. Should the crucifixion be deprived of that signification, it stands an eternal mystery. That the salvation of the human race was based upon the sacrifice of Christ, and that the sacrifice was vicarious, is evidenced by the words of Revelation: "Whose names were written in the Lamb's Book of Life, slain from the foundation of the world." From this we are to understand that, in the mind of God, the sacrifice of His Son had been determined before the world was created.

Again, it is written by the prophet, "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted. But He

was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. . . . And Jehovah hath laid upon Him the iniquity of us all."[3] If we had nothing more than this, we should have enough to prove the atonement was vicarious. The prophet of the New Testament cried, "Behold the Lamb of God, that taketh away the sin of the world." Paul's testimony is, "He was offered for our transgressions, and raised again for our justification." "So Christ was once offered to bear the sins of many." Upon the doctrine that there could be no remission of sins without the shedding of blood the fact is settled beyond room for controversy that the entire system of sacrifice offering was of a vicarious nature,—the one taking the place of the other.

The primary design of the sacrifice upon the cross was to remove the passive effect of the Adamic sin, which held all mankind as prisoners on account of that transgression. The apostle says, "Death reigned from Adam until Moses, even over them that had not sinned after the similitude of Adam's transgression."[4] If the apostle does not refer to spiritual death, his words have no meaning; but of this, we can not charge his language, if inspiration stands for the claim it makes. Accepting the fact that Christ died for all men, then all men must have been dead, separated from God, and the sacrifice of Christ was to the end that all men might be redeemed from that death, and placed in a condition where nothing but active sins would be chargeable to them. Hence the evidence that the atonement was of a vicarious nature is overwhelming, and the advocates of universalism upon that ground are grossly mistaken.

With this point established, it follows that, through the effect of the blood of Christ, the Adamic transgression which was passive, has been removed; and all who die

[3] Isa. liii, 4. [4] Rom. v.

without committing active sins, God has promised to restore, by virtue of the atonement upon the cross. The principle, when examined, will be found to rest upon the simple application of law. Innocence is the Alpha and the Omega of God, the beginning and the end. The innocence of the human race having been lost, nothing but the price of innocence could recover it; and this was by reason of the death of the Immaculate Lamb of God. The virtue of the sacrifice of Christ becomes the first means by which God will restore the innocent part of the human family.

The second means of restoring the race of men to fellowship with God is found in the Gospel, or will, that the death of the testator sealed. Nor is there any license granted for universalism to take the liberty to determine what the meaning and force of the will is, since the Holy Spirit is the Administrator. Such presumptive authority would destroy the righteousness of any cause. Since Christ died for all men, the decree of His will is, that all men shall share and share alike, under the condition that all men take upon the terms of the will. For us to attempt to break the will, is to enter suit in the Court of Heaven, where Christ only is allowed to plead. Think you, O man, that He would plead against His own will? The conditions of the will of God in Christ are: "He that feareth God and worketh righteousness, is accepted of Him." By thus complying, all mankind will come into heirship of an eternal inheritance. We need not trace this part of our subject into details here; the ground has been gone over sufficiently to prove that all who want to comply are not lacking information of knowing how to perform. This brings us to the last and final page of the history of man while under the power of sin.

If the doctrine of universal restoration be not able to explain this page so that the last word will be Love instead of Curse, it will fail. Starting with the eternal decree of God that "The soul that sinneth, it shall die," and

"Every transgression and disobedience shall receive a just recompense of reward," a throne of justice is established from which none will be permitted to escape, even though it be only the sin of neglect. Many do not consider the sin of omission seriously enough. We can not stand here idle, and play the part of the sluggard, and then expect to reap, when the harvest time comes, anything but disappointment. The ant is more wise than this. It is written, "It must needs be that offenses come, but woe unto him by whom they come." The one that buried his talent committed the sin of omission, neglected to do his duty, and the cry was, "Cast him out!" The point to be settled here is, there is no escape. While defending the doctrine of universal salvation, it is to be definitely understood we are not of the school that would set the will of Christ aside in order to seize the inheritance. If the sin of omission will bring such an one under the power of spiritual death, —that which separates from God,—what must be the loss of him who says, "As God is merciful, therefore will I bide my time." Think you, O man, it is a light thing to tempt God? Better had a man never been born than to fall into the hands of a willfully and maliciously wronged God. Shall any one say, "Let us continue in sin, that grace may abound?" God forbid! "Because God loves me, I will do that which He hates; because Christ died for me, therefore, deliberately and unblushingly, I will crucify Him afresh, and put Him to an open shame." Can any one conceive of a sin so sinful as this? "Because there is a possible hope beyond the grave, therefore I will revel in sin and oppose God now."

Beware all you who have come to this, and listen while I read you the consequences of such a course. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truths of God in unrighteousness." You who would shrink from the thought of stealing from man, will you be guilty of

robbing God? While you may exercise the privilege of serving God now, or serving Him not, think not for a moment that you shall escape the judgment of Him whose love and kindness you have spurned. "For God shall bring everything into judgment, whether it be good or evil."

The one and great objection that has been raised against the doctrine of universal restoration is, it has a tendency to cause men to become indifferent to duty now. The answer is, the reverse is true. Those who will examine the subject carefully and seriously will find that those who hold the true principle in its proper form are the most orthodox believers the world contains. Nor can society produce a class of individuals that contend more earnestly for the purity of life and character that should crown manhood and womanhood. Possibly there is no way in which God could manifest the greatness of His power and love, and that would be a stronger incentive to draw man to Himself, than in the manner of finally coming out victorious over all his enemies. It is accepted that to hold, as many do, a doctrine that is in conflict with the Word of God, is dangerous in the extreme. But may we not ask, What remains of God's gifts to us that mankind has not misapplied, and, through ignorance or false zeal, "wrested the Scriptures to their own destruction?" When the doctrine of final restoration is accepted in the light in which God has given it to men, then will man, after seeing the beauty and splendor of it, worship and adore the God who displays the glory of it. Upon the other hand, those who hold the doctrine of eternal punishment have given to the world evidence, well supported by their own lives, that the simple holding of that form of doctrine has no terror for them or for those over whom they claim to have influence. The worst form of heterodoxy is in unison with eternal damnation; no evidence can be taken from that side that is proof against restoration.

The means which God will use to bring all to see and

accept His love will be by destroying the dross that has concealed the metal. We need only consider the way of God in dealing with men and nations in the past, to comprehend the plan that He has marked out for the future. There is no chance work with God. "Law and order" is the watchword. It was so in the beginning, and it will be so in the ending. "And He shall sit as a refiner and as a purifier." This is the thought,—"purifier." Is there anything that the refining fire of God can not purify? "Though hand join in hand, the wicked shall not go unpunished." "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding places; and your covenant with death shall be disannulled, and your agreement with hell shall not stand, when the overflowing scourge shall pass through." God created us not to destroy us, but to save us, even unto the uttermost from all that is sinful and impure.

So long as we are unkind and unloving; haters of peace and purity; sensual and selfish; slaves to lust and passion; full of envying and filled with unholy desires; alienated from God and strangers to mercy,—so long as any is given to these, where he is, hell is, and will continue to be, until the refining love of God purifies him. How long we may harden our hearts against the constraining love of God, no one knows but God. One thing is certain, none have ever drifted so far from home that its memory did not follow them. Wherever our life's boat may drift, the eternal goodness of God follows us. And so the poet sang:

> "'I know not where His islands lift
> Their fronded palms in air;
> I only know I can not drift
> Beyond His loving care."

The human soul is an eternal essence, and in reckoning with it, we must not forget that we are told, "No man knoweth the things of a man save the spirit of man that is

in him." The secret is within, and none but the heart-searching mind of God can know it. It is sometimes said, we start in the beginning of life alike innocent. Not so. We are not altogether thus in the morning of life. The passive effect of sin may be seen and felt. Many start in life handicapped by some inherited taint, which the possessor has no way of escaping, an inborn trait that very often shows its predominance even under careful training. Who shall answer for this indelible stamp? But this is not all. How many thousands,—yea, millions,—are born in an unfavorable condition, which binds them as with iron bands! And added to this are conditions wholly unfavorable for any chance to become free, the subjects growing to manhood and womanhood in the midst of a fire that is devouring even the pureness of the air they breathe. Who shall be sufficient to reckon with these but an all-wise, all-just, and an all-merciful God? This question has set the minds of thinking men at sea in all ages. But shall not the justice of God find a solution?

We who have received so much, and gained so little, shall we cry out against our fellow-men, "Away with him to an endless Gehenna?" Ah, no! Our being revolts at such absence of mercy. "Shall not the Judge of all the earth do right?" Is man more just than God? The design of God is to purify man, not to destroy or eternally punish him. If men will choose fire instead of willing service; if they would rather pay than be forgiven, God grant that they may have their choice; but arrive at purification they will, sooner or later. Blood, water, and fire are the three elements by which God will finally accomplish His victory.

As the refiner watches the ore until its inherent purity reflects his image, so shall the Eternal Father of all be satisfied when all men reflect His image. And when all is returned to its eternal origin, being bound by one common

cord, the cord of love, the heavens will break forth in an eternal song, saying, "Of Him, and through Him, and to Him, are all things, forever!" "Then shall the angel of God, standing with one foot upon the land and the other upon the sea, and with an uplifted hand, swear by Him who liveth forever, that Time shall be no longer. Amen, and Amen!"

"One God, one law, one element,
And one far-off Divine event
To which the whole creation moves."

OUTLINE STUDY OF THE BOOK OF REVELATION.

"*What thou seest write in a book, and send it unto the seven congregations in Asia.*"—REV. i, 11.

FEW passages of the inspired volume contain so much in so few words as this closing book of the New Testament Scriptures. The magnitude of its scope is described in the words, "Write the things which thou hast seen, and the things which are, and the things which shall shortly be hereafter." The introduction of the book fixes its author, as well as its title, and the person to whom the message was given, and to whom it was to be delivered. The contents are composed of history and prophecy, the latter predominating; and for this reason the book is reluctant to give up its secrets without careful application on the part of the reader. It is the closing canon of the testimony from Heaven, and so a special sacredness is attached to it. Its style is common to all Scripture, in that there is a commingling of images, a lapping over of events, as the message progresses. It is not a continued revelation of new conditions or things, but is very often broken up into fragments, which find their adjustment at times in connection with what had gone before. Like much of the prophecy contained in the Book of Daniel, it is clothed in language which forms the mask of real truth,—a feature more or less common to all inspired Scripture.

The wise man has said, "It is the glory of God to conceal a thing, but the honor of kings to search out a matter." The words of the prophet Isaiah properly describe the style of the words of the Lord: "Line upon line, pre-

cept upon precept, here a little and there a little." There was an abundance of material for building the temple, but the workmen had to hew it out, and put it together; nor would the pieces fit just anywhere; each must be placed where it belonged. The most precious things are found only after much searching, and this adds to the importance of keeping them when found. The necessity of applying ourselves to the study of the Revelator's prophecy is emphasized in the words of him who gave it: "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things that are written therein, for the time is at hand." These words not only demand an attentive reading of the prophecy, but are an assurance that it may be comprehended as well. The blessings of God are promised us upon conditions; while we may not understand the conditions upon which the "rain falls upon the unjust," all will be made plain in time. Paul says, "The ways of God are past finding out," from the finite standpoint. If we can gather nothing from the reading and hearing of this message, there will be nothing to keep, since we can not keep that which we are unable to acquire.

But we conclude that there is a possibility of our understanding this prophecy. As it is largely composed of predictions of things that are yet to come, we assign to it at once the aspect of a progressive revelation. The part which applies to the several congregations bears the name of each, and is applicable to the congregations of God's people wherever found. How much of what was prophecy to them has become history to us, depends upon the proper interpretation of the book. Man in all ages has staggered at prophecy; not so much because he disbelieved the authority of it, but he could not comprehend the fulfilling of the message.

The Jewish nation believed confidently in the predictions of their prophets, but grossly failed to discern the time of their appointment. Few of that nation had the

true conception of the prophecies concerning their destiny, because in breaking the law by which they were to worship God, their senses were obscured. "Eyes had they, but they saw not; ears had they, but they heard not." The promise is: "The secrets of the Lord are to them that fear Him, and to such will He make known His covenant." Those who were faithful were indeed blessed for their fidelity to God and His Word. Certain it is, if we are to understand correctly the message of Revelation, the condition lies in our faithfulness to the service of God.

Again, it is said, "If thou lift up thy voice for knowledge, and cry aloud for understanding; if thou search for her as for hidden treasure, and seek for her as for silver, then shalt thou know the fear of the Lord and the knowledge of God." The title of the book at once suggests the *uncovering* of something; for that is the meaning of the word "Revelation." The leading thought is, the revealing of the mysteries of God. By this we are not to understand that man is always in a condition or position to understand the mystery when revealed to him. Upon first thought, this may seem to conflict with the truth; but not so. Belshazzar, through the handwriting upon the wall, received a revelation; to him that much was clear; he gave evidence that he understood it to be a revelation. But did he understand the message? No; not until Daniel, who possessed the spirit of the writer, interpreted the sign of the handwriting, could he know what the revelation meant. Nebuchadnezzar and little Joseph both received revelations, but neither fully understood them. By this we see a thing may be revealed in part, and though the greater portion remains a secret, it is still a revelation.

The entire volume of inspiration comes to us as a flower unfolds its bloom, in ever-increasing beauty. We grow in grace and the knowledge of the truth. Never should we forget that this growth is encouraged in proportion to our effort in tilling the ground. Its condition is characterized

by four principles,—reading, hearing, keeping, and obeying. When we follow hard after these, we will be sure to grow; and this, like every form of growth, comes all but unconsciously to us. The Giver of this book at one time said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." Our lack of knowing often results from a lack of searching. One of the promises connected with the office of the Holy Spirit is, "He will show you things to come."

One thing in connection with this revelation is worthy of our notice: If he to whom it was first given, urged by the Spirit, fell at the feet of Him who gave it before he could receive it, shall we to whom it is delivered be able to understand it until we, too, be filled with the Spirit? The one great secret of comprehending God's message is that we are to be guided by the Spirit; herein lay Daniel's power to stand before the king. As the time drew near for the closing of the Book of the Old Testament Scriptures, the message from God by the mouth of the prophets increased in meaning and fullness, but the unregenerate people to whom the words were given, turned a deaf ear, and became so depraved, both socially and religiously, that God could no longer forbear, and in words of judgment the prophet declares, "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be as stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." Thus closes the last page of God's testimony to the house of Jacob. Who can measure the meaning of the last word of that book, the word *curse?* Yet may not the history of that people explain it? Remembering how

closely the same word is connected with the first page of our history, and reappearing again upon the close of this portion of God's testimony, we are deeply impressed with the words of Paul when he said, "In my flesh dwelleth no good thing."

The date of this prophecy is near the close of the first century of the present dispensation. The book seems to be divided into twelve portions or scenes, which, while they are not entirely separate from that which precedes or follows, are yet in themselves complete to a certain degree. The prophecy is one of the most profound the world has ever received or ever will receive while this period of time lasts. The prophet Daniel, when speaking in reference to the time, says, "And there shall be a time of trouble, such as never was since there was a nation even to that same time." Our Lord, in the Sermon on the Mount of Olivet, refers to it. Many marvelous events have occurred in the ages past, but none that can compare with events to come, in which this book deals. Space forbids a lengthy commentary upon the entire prophecy. For this reason the minor features will be passed over to discuss those of more complexity. It is thought, by dividing the book into the several parts, a better opportunity may be given the reader to grasp, and at the same time keep in mind, what may be gathered.

The first, second, and third chapters comprise what is thought to be the first scene, or first part, of the vision. The introduction at once establishes the authority of the book, and tells to whom it was delivered, as well as discloses the purpose for which it was given,—as witness the words, "I am Alpha and Omega, the beginning and the end, the first and the last: and what thou seest, write in a book, and send it unto the seven congregations which are in Asia." The first chapter describes the majesty of Him who was to inform the writer of the contents of the message, and declares the impossibility of mortality being

able to look upon immortality, and that flesh has no power in the presence of the Spirit of God. The remaining portion of the chapter contains the several messages that were to be sent to the individual congregations. From the tenor of the messages, the congregations in that day did much that the Spirit could not approve. There were but two congregations that had kept themselves free from rebuke,—Smyrna and Philadelphia. One feature is noticeable, when we examine the nature of the charges against the congregations: they include almost all the offenses that have corrupted the congregations in every age; and which are very prominent to-day. In Ephesus there were false apostles, men who would stoop to telling lies in order to gain the ascendency. Some others had deserted their first love, while some were subservient to the doctrine of Nicolas, who taught it was no harm to practice the blighting curse of polygamy,—an iniquity which has stamped its brand upon our own nation. Still, if all the polygamists were of the school of Nicolas, and would be as frank to admit it, though the thing be a devouring blight, it would be far better for the innocent. The spirit of claiming more than was possessed had entered the congregation at Smyrna, and still remains among the people of God. Pergamos seems to have been surrounded by strong opposition; the words are, "Thou dwellest even where Satan's seat is," and while the Spirit is in a degree indulgent because of the faithfulness of the congregation in the past, it can not condone corruption, and proceeds to locate the trouble: "Thou hast them there that hold the doctrine of Balaam." The peculiarities of this doctrine are, sacrificing to idols and committing fornication. There were some also who held the doctrine of Nicolas, a thing which the Spirit hated. How much this means to the people of God to-day we can hardly measure; that giant of evils, polygamy, is *daring* the purity of our homes, as it were, and forcing the innocent into the vile current on every hand.

At Thyatira the brethren permitted a woman to be a teacher among them, whose name was Jezebel. This was an innovation which carried with it the same curse as the spurious doctrines of idol worship and fornication. Certain it is that these two sins, as a pair of twins, have followed the Church in all her journey, and are still at her very door. The congregation at Sardis presents a striking likeness to the congregations of to-day,—"A name that thou livest, but art dead." Here is displayed the dire emptiness of a reputation in the absence of character, a caution that should serve to put all professors on their guard, that they may strive to be true to their calling.

There were a few yet left in Sardis who had not defiled their garments; and to them was promised the blessed assurance that they should "walk with Me in white." At Philadelphia there was yet a little strength, which had been kept by the congregation, in not denying the name of their Master. Here also were some who said they were "Jews, and were not, but did lie." Was there ever a religion so false as that which claims to serve God, and then denies the source of power? The virtue which Abraham possessed lay in the purity of his faith in God and God's way. Many covet the blessings which come from obedience, and openly rebel against the act of obeying.

The Laodiceans were in a deplorable condition,—neither cold nor hot. Nothing is said as to what they did by way of corruption in doctrine or practice; the charge is, "Thou art neither cold nor hot;" yet withal they had "riches and increase of goods, and had need of nothing." The desire for earthly things had sapped the life of the better part of them, and left them, as it were, half dead; a condition least of all to be desired.

This division of the book closes with the comforting promise: "As many as I love, I rebuke and chasten. Behold, I stand at the door and knock; if any man hear My voice, and open the door, I will come in to him, and sup

with him and he with Me." "He that hath ears to hear, let him hear what the Spirit saith unto the congregations."

Second division: "After this I looked, and behold, a door was opened in heaven: and the voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter." "And immediately I was in the spirit." This is the introduction of the second scene, and closes with the fifth chapter.

Two things strike the mind at the outset in this part of the book. There is not only a change of condition, but a change of location also: the things of earth are forgotten, as it were, for a time, and the thought is centered in heaven on the throne of God. The throne is described, and those who worship thereat; as also the four living creatures, and their office, with all the hosts of heaven, who cast their crowns before the throne, saying, "Holy, holy, holy Lord God Almighty, which was, and is, and is to come." The key-verse in the fourth chapter is the last one, the latter part of which reads, "For Thou hast created all things, and for Thy pleasure they are and were created."

In the hand of Him who sat upon the throne was a book, "written within and without, sealed with seven seals," —a symbol of the destiny of the human family, until the time come when "the Lion of the tribe of Judah, the Root of David, prevailed to open the book." The appearance of a strong angel crying with a loud voice, fully portrays the means or power that it would take to reinstate man into fellowship with God. A Lamb appears in the midst of the throne and of the four living creatures which surround the throne,—indicating, in the clearest terms, that Christ came out from God, from the midst of the throne; a person who was to undertake the redemption of the human race; not separate from, but out of God, and having power with God. In the vision the Lamb is slain, or, "as it had been slain, having seven eyes and seven horns,

which are the seven Spirits of God." It is thought the "seven Spirits of God," spoken of in this figure, find their substance in the seven attributes of God,—He sees us; He hears us; He feels for us; He tasted death for us; the prayers of the saints come up as a sweet-smelling incense to Him; He loves us; and He redeems us. When this is assured the man of Patmos, he ceases to weep.

As the scene progresses, the efficacy of the power of the Lamb is seen, and the vision gently glides to the time when the fullness of that power will be manifested. Multiplied thousands join in the chorus, until the closing scene is declared in the words, "And every created thing heard I saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." And thus ends the second division of this book, with the assured prophecy that the closing words of the first scene will ultimately be accomplished, when all created things will do the will of God as it is done in heaven,—the blessed consummation of our Lord's Prayer, the glorious millennial reign.

Third division: "And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living creatures saying, Come and see." This part is composed of the sixth and seventh chapters.

Again there is a change of location, as well as a change of thought. The vision opens with a symbol in the form of a white horse, whose mission was "conquering and to conquer;" after which follows a similarity of symbols, differing only in color, but their missions were for different purposes. Some have thought that the mission of at least part of these symbols has been fulfilled. To the mind of the present writer the work is yet to be performed. In the prophecy of Zechariah, chapter six, we read of a likeness of symbols and a combination of circumstances which are to precede the coming of Christ, the "Branch," when the house of Israel shall be gathered into their own land, and

enjoy the beauty of their temple. In Ezekiel xiv, 21, we read of four "sore judgments" that fell upon the house of Jacob just before the end of that people as a nation. In like manner it is thought the purpose of these symbols will be accomplished at or near the end of Gentile time. The "Branch" spoken of in Zechariah can not be other than Christ, and the time mentioned is when He will establish His kingdom upon the earth.

Further, the opening of the fifth and sixth seals clearly finds fulfillment at the coming of the King of Peace. The scene of the opening of the seals is realized in the power of Christ to rebuke the enemy of souls, and deliver them from his bonds; and in no way could this better be demonstrated to the devil, and them that serve him, than at the coming of Christ. While it is true the power that will accomplish this has been seen and felt, there is still awaiting a greater and fuller demonstration of that power. The sealing of the one hundred and forty and four thousand of the servants of God in their foreheads, and the time when that will be done, is not so clear. In Ezekiel ix, 4, we read of a sealing of certain men in their foreheads who abhorred abominations, and after that there was a slaughter.

The closing part of the vision in Revelation describes a condition that will obtain only when all the scenes of earth are past. Beginning at the ninth verse of the seventh chapter of this book, the language describes that which alone belongs to the final gathering of the redeemed in heaven around the throne of God. One thing is impressed upon the mind in connection with the sealing: it is to be on the earth. The words are, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." From this we conclude it can not be short of the time when the whole house of Israel will be upon the earth, from the fact that there are sealed from all the tribes of Jacob, each twelve thousand. There are no Gentiles in this number, as some are inclined to think; all

are of the house of Israel. With these facts confronting us, it is thought that the time of the sealing can not be other than at the close of the thousand years sabbath. If there was a time when the whole house of Israel were upon the earth previous to this, the writer has no knowledge of it. The words are plain, and qualified; should none of the conditions have been so clearly expressed, the mind would have placed the event long before. No doubt this will be somewhat new to some, yet it is thought, when all the conditions are examined, the conclusions presented will not be in conflict with the Word; and this is important. That which immediately follows goes far to strengthen our position. And this brings us to the

Fourth division: Comprising the seventh and eighth chapters of Revelation. The introduction is, "And when He had opened the seventh seal, there was silence in heaven about the space of half an hour."

A new thought is now introduced, separated from that which preceded it. The vision brings us to the opening of the seventh and last seal, while some marvelous transaction awaits the result. The harps of heaven are hushed, all voices are stilled, and, as with abated breath, the auditors listen. There is silence in heaven, and at least one portion of eternity is measured. Seven angels stand, with seven trumpets, and await the signal, before the throne of God. Another angel comes with a golden censer, and with the incense of the prayers of the saints. Silence still reigns. The angel approaches the altar, and fills the golden censer with fire from off the altar of God, and instantly casts it upon the earth, when the whole artillery of heaven breaks forth, with "voices, and thunderings, and lightnings, and earthquakes," and the seven angels prepare themselves to sound their trumpets. At the sounding of the trumpets by the seven angels, earth becomes a veritable Gehenna of fire, which increases in force and significance as the scene approaches the close. Noting this part of the vision,—

nothing preceding it in the Revelation from heaven equals it in the manner of its description and application. The scene ends with no evidence of either side yielding, and nothing is intimated as to the result. As reference is again made to this part of the vision, an opinion as to the time is withheld for the present.

Fifth division: This portion of the book is completed in the tenth chapter; the trend of thought is separated from the events in the preceding parts, as also from those which follow. In this portion of the vision the prophet is prepared for another mission. The mighty angel with a rainbow upon his head, whose face is as the brightness of the sun; the little book; the voice of the seven thunders; the sealing of what they had uttered; the cessation of time, which was declared by the mighty angel with an uplifted hand,—all withhold the secret as to the time of their accomplishment. This much we can gather, however,—when the seventh angel sounds, the mystery of God will be finished; His prophecies will be done, and the object accomplished of which the servants and prophets of God in all ages have been speaking. The writer is inclined to think that the voice of the seven thunders and the cessation of time will find their fulfillment in the day "when Christ shall deliver the kingdom up to the Father, and God shall be All and in all." The little book was to prepare the reader for another prophecy, or rather an extended prophecy: the thought is here concluded and the vision opens with a new thought.

Sixth division: This portion of the scene is complete in the eleventh chapter. It is opened by the "measuring of the temple of God, and the altar, and them that worship therein." The court of the Gentiles is not measured; "and the holy city shall they tread under foot forty and two months." All these combine to place this part of the prophecy within Gentile time, when the house of Israel shall "abide many days without a king,"—having reference

to the last half of Daniel's seventieth week, or a thousand two hundred and threescore days, or "time, times, and a half time." The three expressions mean the same portion of time, and the only difference is in the *manner* of expression.

Two witnesses appear to prophesy upon the earth, Enoch and Elijah. Their prophecy is to last three years and a half; at the close of which they shall be killed by "the beast that ascendeth out of the bottomless pit." After three days and a half, life enters into their bodies and they stand upon their feet. At the voice from heaven saying, "Come up hither," they "ascend up to heaven in a cloud." There are several reasons for ascribing this prophecy to the prophets herein named. First, their mission is to testify; God will have witnesses. As Enoch lived before the flood, and was accepted of God, for "God took him," the proper place is found here to prove the righteousness of God in the first two thousand years. Elijah was approved of God, and he likewise "ascended in a chariot of fire." His testimony will prove the righteousness of God in the intermediate period. Further, these men have never died, and for that reason, also, they must pass through the way of death.

An earthquake destroys the tenth part of the city wherein the two witnesses are killed, and the remnant give God glory. There are three woes mentioned in this connection, but only one is defined: the words are, "The second woe is past; and behold the third woe cometh quickly." The first woe, no doubt, was the famine that would be likely to follow the shutting up of the heavens so that there was no rain for three years and a half. The third woe is yet to come. The reader is not to understand that reference is made here to the days of Elijah in the time of Ahab. All this, and more, will take place during the closing scenes of the present dispensation. This portion of the vision closes with the sounding of the seventh angel, and the rejoicing

in heaven over the victory of Christ and the setting up of his kingdom on the earth. The destruction of the wickedness of the earth is promised, while the temple of God in heaven is opened, declaring the ark of His testimony, that "not one jot or tittle of the word should pass till all be fulfilled." The elements again respond to their Creator, "and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Thus ends the sixth part of this book in a manner similar to the one before it, showing a repetition of events as described in the vision, and while each of the several parts contains a feature within itself, the parts, when put together, form the whole.

Seventh division: The twelfth chapter forms this part of the book, and contains a series of events separated from those which are past.

The scene opens with the words, "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." Again the message centers upon heaven, and the vision is one of intense interest, growing in meaning and intensity as the scene lengthens. Two opposite principles meet, and the spirit of vengeance and persecution follow the "woman," the Church. The third verse brings the opposing power in view, and describes it in language pregnant with thought. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his head." The woman in the vision is a symbol that is double in its meaning. Her condition, as well as the result of that condition, finds its fulfillment in the mother of Jesus, who answers to the "man child."

The dragon is equivalent to Satan or Lucifer; the heads which were crowned are symbols of world powers which will be under the control of the adversary; the stars are symbols of the fallen angels that joined Satan in opposing

God, and were cast upon the earth. The child which was caught up into heaven finds its fulfillment in the Son of God. The woman is also a figure of the Church: a symbol with a twofold meaning. The woman in the first verse is represented as the mother of the man child. The Church is the representation of the body of Christ on earth, as also the means through which we are born into the family of God, and become joint heirs with Christ; hence the twofold meaning attached to the symbol. The "ruling with a rod of iron" applies to Christ only when subduing His enemies. The flight of the woman into the wilderness where "she hath a place prepared of God; that they should feed her a thousand two hundred and threescore days," is the same in duration as the time allotted to the prophecy of the two witnesses, and will find its fulfillment during the same trying scenes. The "time, times, and half time," mentioned in the fourteenth verse, and the expression of duration in the sixth, are the same. The word "remnant" in the seventeenth verse, conveys a significance that can not be passed over without consideration.

The fact running throughout the entire Scriptures that the people of God shall be few in the closing of this dispensation, adds force to the word "remnant," and proves that there will be a qualifying of our Lord's words: "Except those days be shortened, no flesh shall be saved; but for the elect's sake those days will be shortened." Whatever may be the true meaning of the words of the prophet Daniel, where he uses the same expression, certain it is the nourishing of the woman—the Church—can not last longer than the prophecy of the two witnesses. The casting out of Satan and his hosts upon the earth ended the war in heaven, and reconciled those things to God again. The victory was "by the blood of the Lamb," proving that, not until that blood was shed could any reconciliation be made, either in heaven or in earth. That the casting out could not have been before that, is further supported by the

words, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The flood is a symbol of the persecutions which will overtake the Church near the end of her race.

Eighth divison: This portion of the book opens with the thirteenth chapter, and is also complete in itself so far as the act or thought is portrayed.

Possibly no part of the vision is more pregnant with meaning than this. In it is found a parallel prophecy with Daniel and Paul, and only by combining the three can a true solution be arrived at. Very much of this book has a kindred connection to many of the former prophecies, and for that reason the complexity of it is increased; yet in this part the identity is so plain that we need not be in error. In the introduction of this portion of the message the same symbol meets the mind as in the preceding one: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy." The beast in animus and power is strictly in accord with the one of which Daniel speaks. In fact, this chapter, and the seventh chapter of Daniel, and the second chapter of Second Thessalonians, are in many respects almost identical.

The fact that the beast rose up out of the sea,—which means people,—is evidence that the power here spoken of will be supported by the nations of the earth in opposition to the God of heaven. Another feature is noticeable,—there is an increase of power over the scene in the third verse of the twelfth chapter. There were but seven horns crowned when the power was first seen; now there are ten, denoting complete control over the whole earth. The duration is the same in the words of Daniel as in this place,—forty and two months. In the Book of Daniel this beast or power is called "The King." Paul speaks of him as the

"Man of Sin." His unlimited power over the earth, and his persecution of the faithful, are so forcefully portrayed by these three writers, that when we read the account in one, we see him set forth in the other. Some have placed the prophecy of Daniel in the time of those wicked kings that consumed the house of Israel; but this can not be, from the likeness this power or beast bears to the one described here, and also by Paul. The prophecy of the three writers, each converges to the one thing,—something in the future.

Into whatever form the opposing spirit has molded itself in the past, there yet remains a more formidable and defying presentation still. He is to be diverse from the other powers, exceeding dreadful, whose teeth are to be of iron, and his nails brass, devouring, breaking in pieces, and trampling down; a destroyer in the full sense of the word; the Son of Perdition. All that Romanism is and has been; all that the Medes and Persians have been; all that Alexander the Great has been; all that Antiochus Epiphanes,—who was Israel's worst foe,—has been; all that Antichrist of the Old Testament and the New has been,—this Man of Sin, Son of Perdition, the King, will be, and still more. One of his attributes is, "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." None are to escape who will not worship the image which this power shall set up. He shall not only cause an image to be made, but has power to give that image life; so that "the image will cause as many as will not worship the image of the beast shall be killed." Here is a picture of the arch-enemy of God at his climax. Nothing before has ever equaled it; nothing shall come after that will surpass it; and it shall be in "the latter days, in the time of the end."

Who is, or will be, this usurper of power and liberty? Have we no key by which we can at least discover the branch, if not the tree? It is thought there is a connec-

tion of prophecies and revelations in this book sufficiently clear, for all who seek, to find a consistent warning; for warning it is. The Spirit expresses it thus: "If any man have ears to hear, let him hear." The beginning of the solution of this problem will be found in the last verse of the thirteenth chapter, which reads: "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six (666)."

There is one peculiar feature connected with the prophecy of Daniel: none of the other prophecies of the old Scriptures contain nearly so much in reference to the Gentile kingdom. As Paul was the Hebrew preacher to the Gentiles, Daniel seems to have been their Hebrew prophet. In the end of his prophecy there gathers an increasing interest that the old prophet was well assured of; but the words in which the meaning was clothed, placed a barrier in his way, and that it was so intended by the Divine Mind is evidenced by the following words: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . I heard, but I understood not, then said I, O my Lord, when shall these things be? or what shall be the end of these things?" How affectionately the answer comes,—"Go thy way, Daniel: for the words are closed up, and sealed till the time of the end. . . . For thou shalt rest and stand in thy lot at the end of the days." And thus the old prophet closes his message with his anxiety unabated, but with the blessed assurance that all will be well. If there were yet some things that he would desire to know; if so much had been vouchsafed to him, and yet some things withheld, that should be no cause for despondency; and as a tender father would withhold some precious thing from his infant son, so the Spirit comfortingly assures this faithful servant, "All shall be well, and in that day thou also shalt know;"

and standing in his lot, he should see and know the price of victory.

But the "man" whose number is foretold, who and where is he? "Here is wisdom." This much the Spirit assures all who read this prophecy: and those who would understand it must be able to count correctly: "Let him who hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six." This verse contains Daniel's secret, and the whole secret, but not all the knowledge that may lead to the unlocking of the secret. Daniel found out some things by studying the books; we do well to follow his example. The phrase "knowledge shall increase" lends encouragement to all seekers after truth.

In the effort to solve this prophecy, one thing must be settled before we can have any assurance that we shall be able to arrive at the solution; and that is, Has the end-time come sufficiently near when the seal is to be broken? It was said it "shall be sealed up to the end." It is thought that the time is here, at least to the extent that the Spirit has promised to "shew things to come." Space forbids a lengthy disquisition; some points will be given, and the reader can fill in and complete the subject as his interest may prompt.

In the seventeenth chapter, third verse, we read: "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. . . . And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great astonishment. And the angel said unto me, Wherefore didst thou wonder, or marvel? I will tell thee the mystery of the woman, and of the beast that carrieth

her, which hath the seven heads and ten horns." After speaking of several other beasts,—which in this connection always stand for power,—the angel proceeds to interpret the vision. His opening words are, "And here is the mind that hath wisdom;" another warning is here given. By reasoning conversely we shall arrive at the conclusion more understandingly. "The seven heads are seven mountains upon which the woman sitteth." Every historian knows that the noted city of Rome, the seat of Romanism, is situated upon seven hills or mountains, and no other city in the world is. The "woman, the mother of harlots," the angel declares, is that city. This the messenger affirms; we need have no fears as to its correctness. Further, it is the principle for which that city stands, that is stained with the blood of the servants of Jesus to an extent that more than justifies the angel in saying "she was drunken with that blood." For in her insatiable thirst for blood she became so crazed as to receive, as it were, a deadly wound; but through her subtlety and craftiness she has again gathered strength that will some day surprise the nations of the world, who to-day are guilty of offering her flattery. So far there can be no mistake.

The center and seat of that "woman, the mother of harlots," is the Vatican, where the pope, and he alone, is supreme. There he sits, by a more positive and united consent of people that have knowledge and wealth, combining power, than is given to any other man in the world. More, the vision declares, as it lengthens, that the seven heads and seven horns represent the beast that will stand in opposition to the God of heaven. Certain it is, if prophecy could be more plainly revealed than this, and with more evidence combined to prove it, it would hardly partake of the nature and manner of prophecy. No one can study the words of the Spirit as delivered by the mouth of the prophet Daniel, the Apostle Paul, and St. John the Revelator, and not feel the force of this conclusion. In summing up the

titles by which the beast is to be known; the power or spirit with which he stands connected; the history of that power; the spirit of predominance that controls the entire body, we find conclusive proof that here is the key to the number of the beast, The Man. Daniel calls him "The King." Paul says he is "The Man of Sin, the Son of Perdition, who exalteth himself above all that is called God or is worshiped." The Spirit terms him "The God of the Earth."

But what of his number? Two answers are given. The first is: The title worn upon the head of the pope is, when expressed in Latin, "Vicarious Filii Dei;" which, being interpreted, is "Vicar of the Son of God." The Roman valuation of those letters, when added together, produces the number six hundred threescore and six (666) exactly, no more and no less. The second answer is: When the 666th pope shall sit in what is now called St. Peter's chair, that man will answer to the words of the angel in the vision. In concluding this scene, it may be said that the comments on the beasts and the manner of their manifestation will appear in another part of the book.

Ninth division: This portion of the message opens with the fourteenth chapter, and is complete in itself also. The opening is in the words, "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads."

This is a sealed number, composed exclusively of the house of Jacob, Jews. No Gentiles will be included in this number. The vision is again turned to heaven. The waters here represent people, a figurative term used throughout the book. There are four qualities which this number possesses, which fit the possessors for the relation they enjoy. First, they sing a new song, which none others can learn; second, they are "virgins," having never known women,—were not defiled, but pure,—the object of which

will appear further on; third, there "was no guile found in their mouths;" and fourth, "they are the firstfruits unto God and to the Lamb." As to what portion or class of the house of Israel composes this number, Scripturists differ. In determining what class of persons of the Jews this number was taken from, the qualifications which they possess must not be lost sight of; for in losing that, the key is lost to the solution. Innocence is the standard, and this is thought to be too high for adults. Paul said, "All men have sinned, and come short of the glory of God." When looking over the field, and carefully noting the mysterious manner in which God accomplishes His ends from the smallest beginnings, the mind of the writer is inclined to the opinion that the infants that were slain at the command of Herod, when seeking to destroy the Child Jesus, will compose that number, "the one hundred and forty and four thousand."

From this, the vision turns to the flying angel having the "everlasting Gospel," to preach to them that dwell upon the earth. None who are upon the earth at the time when the angel goes forth to declare that message, will fail to hear it. That this portion of the vision will be literally fulfilled there can be no doubt. While a large portion of the prophecy is expressed in symbols and figures, their nature and manner of relation to the things for which they stand are most plainly revealed in the message. For instance, "as the voice of many waters" is an expression frequently used in the book, and always stands for people. The word "beast," so frequently used, is a symbol for power. But not so when it comes to the personality of the angels, nor of Satan and the false prophets. It was the literal fulfilling of the Old Testament prophecies that confounded the house of Israel. If the angel that was seen flying in the midst of heaven is only a symbol, then the message which he declares is also a symbol, with the people, the kindred, and the nations, as well as the earth. And if

so, what do they represent? And thus we might go on multiplying symbols, until we had symbolized the entire prophecy into something that no one would be able to explain. But let it be accepted in the same literal sense in which it is given, and all is plain.

The practice of spiritualizing the Word of God has led men to accept a great deal of doctrine unauthorized by the Book of Inspiration. Very seldom do we find two persons who apply the same spiritual sense to the same text; each has his manner of surveying it; and the more fertile the imagination, the more ways there are of defining Scripture passages, until at length we encounter our modest Friend, the Quaker, who has reached the climax of elucidation, and has very little even of the spiritual part left.

The scene in the vision now turns to the wicked city of Babylon,—a term used to denote, by way of comparison, the wickedness that will fill the earth in the time when the angel proclaims the "everlasting Gospel." The wrath of God is poured out upon the nations, and their harvest has come at last, when the angel will thrust in the sharp sickle, and gather the ripe clusters of the earth; for it was said, "Her grapes are fully ripe."

Tenth division: This portion opens with the fifteenth chapter, and closes with the eighteenth.

Again the scene is heavenward, and the words are, "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God." The frequent use of the number seven, in God's dealing with the nations, has a significance that can not be passed over without serious thought. It was the concluding number in the beginning, and has been conspicuous throughout the travels of the house of Jacob, and now appears again upon the very brink of eternity. It is the key by which many of the secrets of the Divine Book may be unlocked, and one portion of the world's history may be read in the scenes that follow, many

hundreds of years apart. The "seven angels having the seven last plagues," suggests the thought that the vision is nearing the close. The fifteenth chapter is descriptive of the joy that will follow the victory of the Lamb of God. The sea of glass appears, and the portrayal is vivid and graphic. The words are, "And I saw as it were a sea of glass, mingled with fire." The location of this sea is variously understood; yet, when closely examined, the situation is plain. Some have located it upon the earth during the millennial sabbath of one thousand years. But this conclusion is thought to be erroneous. In the fourth chapter of Revelation, we read where the sea of glass will be; the words are, "And before the throne there was a sea of glass like unto crystal." This and the language which follows, plainly locate the sea in the heaven of heavens, before the throne of God. The connection, as well as the conditions, place it beyond time and the things of time.

The sixteenth chapter contains the account of the pouring out upon the earth of the vials containing the seven last plagues, at the hands of the seven angels. The time when this will take place is thought to be between the coming of Christ and the setting up of His kingdom. Many minds have attempted to locate the prophecy of Daniel, which reads, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." That the prophecy was divinely obscured in the language with which it is clothed, is quite plain. Our Lord and Teacher has declared there are certain things which belong to God; and no one should hastily presume that he can unlock what God has sealed. Notwithstanding, the promise given in the introduction of this message lends all a degree of license to read, hear, and keep the words of this prophecy. The answer to the old prophet was, "The words are sealed up till the time of the end." That the end is not here, nor as near as some would have us think,

is indeed a truth. Certain it is, we should not fold our arms and close our eyes, and fall as it were asleep over the prophecies that God has given us that we might be able, at least in part, to discern the signs of the times. As an evidence of this we hear the apostle warning the brethren in his day: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night."

If the people of God fail in the power to discern the signs of the coming of their Lord, it is not for the want of warning on the part of God to instruct them, but for a lack of applying themselves to a study of the knowledge which God has given in order to inform them. There can be no error in concluding, from the evidence upon every hand, that the end of Gentile time is not far off; still we are not justified in saying that the end is really upon us. If there be any stronger evidence of the divinity of the Scriptures than is made known in the fulfilling of prophecy, the world has no knowledge of it. Upon the truthfulness of God to His Word hang the hopes of all men in all dispensations. If we can not trust Him on account of what He has done, we would not believe Him if He did more. Resting our faith and hopes upon the evidence of the past, we build with certainty upon the future; and until there be a fulfilling of what remains to be effected concerning the house of Israel and also the Gentiles, the end is not yet come.

The scenes described in the fifteenth chapter, and the sixteenth as well, are the same in many respects as those found in the preceding part of the prophecy, save in a more thorough description. The seventeenth chapter is taken up with an explanation of the "whore, and the judgment which will come upon her." That the same kind of a symbol should be chosen to illustrate the works of the spirit of Antichrist as to represent the Church, or Christ, is worthy

of our attention. The clearness with which these symbols are defined, leaves no doubt as to their meaning. There is a further likeness in this symbolical woman, in that she, in both instances, is called a "mother." In the twelfth chapter she is the mother of the "man child," and, figuratively, the mother of the Church. In the present scene she is the "Mother of Harlots and Abominations of the Earth." She is said to be "drunken with the blood of the saints and the martyrs of Jesus;" and for this the man of Patmos wondered with great astonishment. The explanation given by the angel is graphic and forceful, insomuch that all who read may easily discern the meaning. Not that the thing is so clear that the uninitiated may perceive it, but the warning is, "Here is the mind which hath wisdom." However, by comparing the description given with the present knowledge of facts at hand, the conclusion is forced upon us that the symbol can not be other than the city of Rome and the power which is centered there; namely, the pope, who stands for the "Man of Sin, the Son of Perdition, the King," to which Daniel and Paul refer.

It is further said, "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues;" showing, in a very comprehensive manner, the extent of influence and power the "whore, the Mother of Harlots," will have over the world in the close of this dispensation. Let us notice the term, "Mother of Harlots," and find, if possible, its significance. There can be no "mother" unless there be offspring. And, further, the offspring will partake of the nature of the parent, which is a natural result of law in every part of nature. While the "kings of the earth have committed fornication with her," literal fornication is not referred to, but spiritual, which consists in advocating and practicing false doctrine in opposition to the true teachings of Christ. It is certain that had the Catholic Church remained faithful to the spirit and teaching of the apostolic faith, she might justly claim the

title of the "Mother Church;" but having broken the covenant alone sustained by true faith and practice, she became an apostate, or an adulterous woman. Her history proves that such is the case. She was the first to break faith with Christ and His doctrine, and having become corrupt, she presumptuously lays claim to the term "Catholic," which she no longer is able to sustain by evidence. From her sprang a number of children in the time of the Reformation, that have been multiplying ever since, until the nations at present are to a dangerous degree filthy with her fornication.

While almost all of the Reformers came from that "Mother," all, in a greater or less degree, brought with them some of the spurious teaching received from her. Evidence is at hand to sustain the assertion. To the careful observer the testimony is conclusive that, while the Catholic Church is becoming more and more Protestant, the Protestants are as surely becoming more and more Catholic. One of the strongest evidences of this was seen in the interest taken by many of the Protestant bodies in the crowning of the present pope; an interest that would have been spurned not many years ago. It is of little use for Protestants to disclaim sympathy for Catholic forms, and at the same time display symptoms of it in their manner of worship. The disregard by the Catholic Church of the commands of Christ, and the corrupting of the doctrine which he established, has been practically justified by the followers of the Reformers, until they have gone so far, in some instances, that even the "Mother" is forced to blush. The difference between the Catholic Church and the entire Protestant world at present lies merely in the ritualism, and not in the doctrines. The doctrines are so closely related in faith and practice that should a stranger, who had no knowledge of either, be called to classify the Protestant religious bodies, he would undoubtedly trace their origin to the "Mother," because of the similarity of doctrines. This

close resemblance of creeds accounts for the present effort to bring about what is called "Organic union" of the different Protestant Churches. We need to wait only a few years when the evidence will be so plain that all who are not in darkness will be convinced of the truth of our conclusions. Those who are crying out against receiving the "mark of the beast" will wisely consider whether, even now, they are not in close sympathy with the thing itself in the effort to practice a spurious baptism, originally introduced by the Catholic Church.

The destruction of the "whore" can only mean the destroying of the city referred to in the last verse of the seventeenth chapter, and not the beast or power who has his seat there. It must not be forgotten that both women represented in the symbol were seen in the "wilderness," which signifies a removing of the seat of power, both of the true Church and the false one. The kings who will receive power one hour with the beast, spoken of in the twelfth verse, are those who will lend sympathy to the Man of Sin, whose number is 666, in his opposition to the true Church. There are forty days of time spoken of by the prophet Daniel which lie between the one thousand two hundred and ninety days, and the one thousand three hundred and five and thirty days, in which there will be "a time of trouble such as never was since there was a nation even to that same time." The scene is no doubt the closing one in which the earth will be purified and fitted for the reign of peace, when Christ will establish His kingdom upon the earth. There are five days of over-time counted in the number of which Daniel speaks; but this accounts for the time in which Christ was in Egypt, when Joseph was told to flee with the Child and His mother, from the wrath of Herod. The numbers are symbolical, and a day very often stands for a year, and a year for a day, of which every student of the Scriptures should be aware in applying time to certain future events. The number seven,

twelve, and forty, are sacred numbers, and have relative connection throughout the Book of Inspiration.

The eighteenth chapter is devoted exclusively to the destruction of the enemies of the Lamb of God and His people, and the fall of the great city of Babylon spoken of in the second verse of the chapter. The expression is figurative, and is used by way of comparison with that wicked city upon which God sent the power of His wrath in the time of the prophets of the Old Testament.

Eleventh division: This is composed of the nineteenth and twentieth chapters, and marks the concluding scenes in preparing the earth for the millennial reign. We find mention herein of the chorus of song in which all the servants of God join to proclaim the victory of their King; the evidence of the heavens and the earth as manifested in the victory as well; the casting out of the "beast and the false prophet" into the lake of fire; and the feast of the fowls which shall feed upon the bodies of those who have fallen victims to the "sword which goeth out of the mouth of him who is called the Word of God."

The twentieth chapter contains a brief account of the binding of Satan, and of his being cast into the "bottomless pit," and there confined for one thousand years; the resurrection of the righteous, and the blessedness enjoyed by those who are worthy to have a part in the peaceful kingdom. The resurrection of the saints is followed by the resurrection of the whole house of Israel, and their restoration to their own land to enjoy the fullness of its possession for one thousand years. This is the glorious period toward which their eyes have been turned, lo, these many years; it is the consummation of all that Jehovah their God has promised them. To describe the condition of that reign, and the glory of it, would take a volume itself. At the close of that period, Satan is to be loosened again to try the nations for a "little season," in order to prove them. This feature has been a stumbling block to many who have

paid some attention to this part of the prophecy. They do not seem to comprehend the reason for this test. Yet it is thought, if we correctly consider the justice of God and the principle upon which His righteousness is manifested, the cause for this will at once appear plain and consistent.

While the gifts of God are based upon free grace, they are also to be considered as a reward for service. It is a decree of High Heaven that all who would be His must be proven; this was the test in the garden of Eden. In every instance, from Genesis to Revelation, God has chosen the right to "prove His children;" and should all those who have lived upon the earth during the time of peace and purity be accepted of Him, without being proven, the contest would not be even, and God would be in that degree a respecter of persons; which He has said He is not. It must be understood, however, that the proof will apply only to those who have not lived in any former dispensation. All who have been found faithful under previous trials are exempt from the test that Satan will exercise in the "little season" in which he goes forth to deceive the nations. How successful he will be in his efforts is described in the words contained in the eighth verse: "The number of whom is as the sand of the sea."

Many labor under the delusion that the battle described in the prophecy of Ezekiel and the battle spoken of in this place are the same; this is a most serious mistake, as they are at least one thousand years apart. The battle of Ezekiel will occur when the Lord comes to purify the earth at the end of the present dispensation, while the battle of which the Revelator speaks will be at the close of that peaceful reign. There are a number of differences between them that can be easily discerned on examination,—first, the manner in which the armies of Gog and Magog are destroyed is differently described. In Ezekiel the army is turned against itself, while the tongues and the eyes of the combatants consume away; in the scene in Revelation,

fire comes down from heaven and consumes them. Moreover, in Ezekiel seven months are consumed in burying the dead before the earth is purified; while in Revelation fire completes their destruction. The vision closes with the last or final resurrection of all who have died and had not a part in the "first resurrection," which took place when Christ came. None are left behind in this gathering. It may be that many are indifferent as to meeting with the people of God now; but in that meeting none will be absent. The assurance we have is expressed in the following words: "And I saw the dead small and great stand before God; . . . and the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." That this is a literal judgment is as plain to a rational view as that there is a literal heaven and a literal God. To deny this part of Revelation, is to reject all. If one part is not literal, then, upon the same scale of reasoning, none is real. More than this, if there is not a literal lake of fire, there is no meaning in the counsels of God concerning the purifying of the wicked; and we are left to our own imaginations, which are as fertile as the minds of men are to produce wickedness. Thus this part of the vision closes with the words, "This is the second death."

At this point it may be appropriate to inquire into the reasons which some have given as to the final outcome of those who are consigned to a state of purification, or rather as they call it, annihilation. It is indeed strange to what extent many go in measuring the works of a God, whom they are pleased to admit is just. If the word annihilation can be applied to any part of that which God has made, then the purpose of God is frustrated, and He is not All-wise. Time and again has the word gone out from the mouth of God that all things were made to glorify Him; and for that purpose they were and are created. The ex-

istence of a law with which we are all familiar denies, even now, the utter destruction of anything, and should prove to all intelligent creatures that such a position is untenable. The most that we can do with matter, under any process to which we may subject it, is to change its form: this is man's limit, and well has science proved the fact wherever the test has been made. So long as we close our eyes to the truths in the natural field, just that long are we blind to the eternal truths in the spiritual.

Twelfth division: This is the last and closing part of the vision, and is separated from that which preceded it by a span that finite minds can never know.

The twenty-first and twenty-second chapters compose this portion of the message, and mark the closing of God's revelation to man. The opening words are, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." The unspeakable glory which crowned the vision of the man of Patmos at this stage was enough to erase the memory of all that had passed before. It was the dawn of the morning of eternity in the beauty and splendor which God and His glory alone could give it. It had brought the servant of God to the point where the things of time were so consumed by that of eternity that they could never come in remembrance again: "For the former things were passed away." As the scene progresses its intensity increases, until the tabernacle of God is seen to come down upon this new earth in order that God might dwell with men.

With what tenderness do we behold the Infinite Father of all seeking, always and ever, the companionship of that which He designed to bear His image! Throughout the rolling years of time has His strong arm of protection and mercy, love and forbearance, been stretched out toward wayward man. Since it was said, "The evening and the morning were the first day," the communion with man has been the coveted prize that Heaven has been seeking;

and every page of our history bears evidence of the fact. When that fellowship was broken, and man in sin hid from God, the voice went forth: "Adam, where art thou?" Nor has it ever ceased to call the wanderer home. And here, upon the last page of God's message to us, appears the call in the same sweetness that the Creator has always shown toward the creature: "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Nor is this all. When He led His people through the wilderness by the hand of Moses His servant, Jehovah went before. When He asked them to dwell in tabernacles, He dwelt with them. And now, upon the morning of eternity, He has promised to come down and establish a more glorious and ineffable tabernacling with the redeemed. In the vision, the promise which God had vouchsafed to the prophet of Israel is renewed wherein He had said, that "God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain." "And He that sat upon the throne said, Behold I make all things new." This making of "all things new" contains a significance which, in compass, embodies the entire economy of salvation. Possibly there is as much included in the act of making "all things new" as in anything which we may consider. When we remember that the first page of the history of creation is marked with a curse, and that the effect was so general that no created thing escaped its sting, we will perceive why God has designed to make it new again.

And here we are confronted with a thought embodying a principle that, correctly understood, will aid us greatly to follow God in His dealings with the human family. The expression, "Behold I make all things new," appeals to us in a limited sense; upon this point there can be no doubt. It is not to be thought for a moment that the habi-

tation of God, the eternal heavens, are included in the "making anew again:" they are as eternal as God is eternal. They were not created, nor did sin ever enter there to defile. The rebellion of Lucifer was in the habitation of spirits, the paradise of God, or what we can consistently call the second heaven; and that was a part of creation. It is said, "There was war in heaven," because there was trespass and sin there; and as man is said to be created in Christ Jesus unto good works, so shall all created things receive the renewing of His blessedness. It is certain that the word "all," in the expression referred to, can not go beyond created things.

The command was, "Write: for these words are true and faithful;" giving all men to know that the things here declared will come to pass. The expression, "It is done," lends fullness to the scene, that finds its counterpart in the cry of Jesus upon the cross, when he said, "It is finished." The one declares the means prepared; the other echoes the answer, the "work is done." The comforting thought of man's becoming a son of God is next introduced, and the qualification that must precede the demand is, that man must overcome, instead of being overcome.

The scene now changes to something not as yet seen in the vision: the introduction is, "Come hither, I will shew you the bride, the Lamb's wife." Scripturists have differed as to the thing intended by these words. One thing is certain: whatever our conceptions of this expression may be, it can not go beyond that which was shown to him who received the message. The words used in describing the thing that was called the "bride" are: "And he carried me away in the spirit to a great and high mountain, and he shewed me that great city, the holy Jerusalem, descending out of heaven from God." Then follows a description of the city in a manner that is profound beyond the power of human mind to apprehend. From the way it is described, it appears as though the city might be the bride: yet it does

not seem indeed that such can reasonably be the case. If the inmates of that city are referred to, there is no particular emphasis placed upon the idea. There are, however, certain conditions spoken of which support the conclusion that the inhabitants of the city are meant. There is no need of the sun or the moon, nor any other light, "For the glory of God did lighten it, and the Lamb is the light thereof." There is a twofold meaning in the passage just quoted. While the "glory of God did lighten" the city, it took the Lamb of God to increase or magnify that glory; and this is in accord with the mission of Christ from His first entrance upon the work of redeeming the human race. Only those who "have their names written in the Lamb's Book of Life" will be permitted to enter that city. The nations will bring their glory into it; but not to dwell there.

The last and closing portion of this message from heaven opens with the words, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." Here is the consummate purpose of God in the beginning, at last eternally accomplished. This "river of water of life" can be none other than the offspring of God, which had its beginning in the morning of creation. From the time it was said, "Be thou fruitful and multiply," has that fountain of life been increasing, multiplying, expanding, until, in the morning of eternity, it has become a veritable river, flowing from the same source, and as pure as when it started. Sin and impurity may have clouded it; time, with its decaying and destroying influence, may have filled the current with crime and filthiness; licentiousness and murder may have attempted to obstruct its course; but onward still has been its flow until, by the purifying power of the Eternal God, it flows now as clear as crystal from out the throne of Him who is the head and fountain.

Upon the banks of this river are trees, whose virtues will heal the nations. How profound the thought, and

measureless the application! The question arises, Are there yet some to be healed? Ah, yes! The deadening powers of sin are all but indelibly stamped upon the souls of men and mankind. Those who apply the washing of regeneration that Jesus sanctified by His own blood, and prove the same by works of righteousness, will not need this after-healing; they are saved by the blood of the Lamb. As the house of Israel will need a further purifying after they are gathered into their own land, so shall the Gentiles, who have spurned the offers of mercy, by the sacrifice of Christ, need an after-healing before they are whole. The prophet declares that in the day when God shall gather the whole house of Israel, and save them from their abominations, whither they have gone and defiled His holy name, there will be a fountain opened unto them for their healing. His words are, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and uncleanness." In like manner the house of the rebellious Gentiles will need a healing after they have come to accept Christ as their King.

Again, the way of the Eternal God of the nations is found to be always equal. The words, "And there shall be no more curse," stand as a pillar and fountain of truth, increasing in strength of conviction as the mind contemplates the infinite wisdom and knowledge of God. Again the mind turns backward to the morning of life, when it was said, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life." Nor has evidence been wanting of the truth of these words wherever man has journeyed. But now, on the eve of the morning of eternity, the word from the mouth of Almighty God is, "And there shall be no more curse." The faithfulness of the words of the message is again assured, and the blessedness of keeping the same; at which the servant of God attempts to fall down and worship the angel that delivered them to him; when the rebuke comes, "See thou do it not:

worship God." A positive warning to all to abstain from doing homage to men or angels: a point at which so many have failed, and are failing.

The command was, "Seal not the sayings of the prophecy of this book; for the time is at hand." The closing part of the message turns to the end-time of this dispensation, and fixes the state or condition of all men when the blessed Lamb of God comes to gather His people to Himself. Hear the words of the Spirit: "He that is unjust, let him be unjust still: and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." The justice of God is assured again in that every one shall receive "according as his work shall be." A warning is given to all not to add or subtract from the words of this prophecy, with the penalty annexed for so doing. The vision gently closes with the blessed comfort, "Surely I come quickly;" to which the servant of God replies, "Even so come, Lord Jesus."

The grace of our Lord Jesus Christ be with you all. Amen.

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